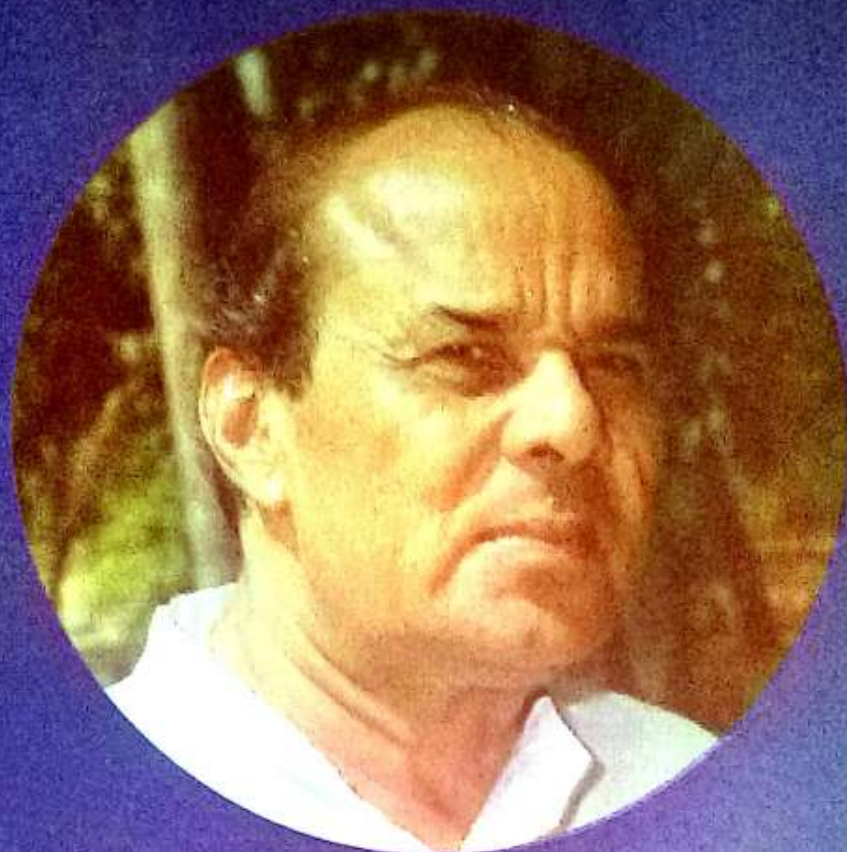


DR. NARAYAN DUTT SHRIMALI



KUNDALINI

TANTRA



Dr. Shrimall, is undoubtedly, the greatest Yogi of our times – one acquires divine bliss and great comfort in his company and is thus able to realise the totality of life, through him. On seeing him it seems, as if some divine form has manifested itself on this earth, in the guise of a human being...

He is a great sage, an eminent Yogi and a unique scholar of Indian rituals, Astrology and Palmistry. But, even on being such a distinguished personality, he is extremely simple and affable.

This book, authored by him, is not merely a compilation of pages but the real essence of human-life. It defines the Naad-Brahma in a completely novel way for the first time, and presents an authentic review of the facts regarding the Kundalini Shakti.

Hence, if you wish to comprehend the Naad-Brahma and the Kundalini Shakti with perfection, read this book, dive into its ocean of divine knowledge and thus attain the totality of life, which the ancient texts have described as:

Aham Brahmasmi...

Purnamadah Purnamidam...



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Preface

**Kundalinya Mahabhagyam Purnnatva Jeevan Param
Sarva Siddhi Pradayatvam Param Soubhagya Jayate.**

The ultimate goal of human life is to elevate the inner conscience to the heights of *Brahmatva* or the infinite divinity, which the *Vedas* have so aptly described as boundless.

A human life in fact, has two distinct entities— the outer physical form and the inner subconscious. Through the former we become the part of the mundane world which consists of pleasures, comforts, happiness, wealth, children and a family on one hand, and ailments, pain, anger, anguish and anxiety, on the other. But much more significant than this apparent aspect of life is the inner subconscious, which has not been fully comprehended till now. The scientists too have merely experimented with the outer form and even the efforts of the modern doctors are directed towards keeping only the body healthy.

Daily new drugs are discovered and prepared, new amenities are being invented to make human life more & more comfortable.

But, despite all this, the common man is today sad, he is suffering and is anxious due to the day to day problems which seem to have ensnared him. True joy, which forms the essence of human life, is missing, and without it the whole life seems to be a burden and totally meaningless.

If we strive hard we can acquire all modern amenities like, a grand house, an air-conditioner, radio, transistor, television, good clothes and good food because all these things can be bought. But, frankly speaking, does one get rid of mental worries through them? Can man rise to the heights of success with their help? Can these things alone fill our lives with joy and happiness? Believe me, this is not at all possible. If it was so, man would have bought joy but as we very well know that joy is not to be bought anywhere. Even after having acquired so many comforts and amenities, man always remains engulfed in worries, unfounded fears and suspicion. And the more we bring comforts into our lives, the more we are troubled by ailments, diseases, pains and sufferings.

If we try and realise the inner conscience, by learning to enter into the inner-self we shall find that this travel into the inner-self is much more pleasurable than the day to day life, of which we have become so habitual. This delving into our own souls, is free from all tensions, sorrows, troubles, pains and anxieties; rather a completely new world filled with divine joy, happiness and true comfort, is revealed to us, as seen never before, any time, anywhere. In fact this experience in itself denotes the totality of life and the process of realisation of the *Brahma*, the divine power. When all the seven subtle centres of the vital life force in the human body, called *Chakras*, starting from the *Muladhar* to the *Sahasrar*, are activated one by one then the person experiences divine joy and bliss, before which all the mundane comforts seem useless. And leading a family life, carrying out all the duties of a householder he becomes a part of the huge ocean of empyrean bliss which is, the *Brahma*. In such a state his mind, soul &

heart know no bounds and he enters a world where he obtains all the boons of a peaceful life and where he experiences no ailments, pain, poverty or anxiety. And this is what is called the awakening of the *Kundalini*.

But the chief question which faces us, is, how to enter into ourselves? How to come into contact with the inner-conscience? How to reach the Muladhar? How to recognise the Muladhar? And, how to induce an activating force into the Muladhar, the basic source of all the vital life force, called the *Kundalini*? And this is where a *Guru*, a spiritual teacher is required. A *Guru* who himself has successfully covered this path to divinity, a *Guru* who has a deep knowledge of the *Kundalini*, a *Guru* who does not merely possess theoretical and textual knowledge, but one who has observed life, has lived it to the full, has tested each aspect of it and has, by entering into his soul, experienced the ultimate joy called 'Purna Madah' or totality of life by the ancient texts.

The life of every person is a journey from birth to death. As life goes on, his death gets closer and closer and a day comes when, still ensnared in the maze of tensions, sorrows and pains, he passes into the eternal slumber of death, and it is in these last moments that he realises that whatever he has had achieved in his life has been in fact no achievement at all and the true essence of life, which he should have gone after has eluded him throughout. What he actually got was, only sorrows anxieties and ailments, amidst which he stood all alone. In his last moments, he realises that he possessed a wife, children, house and all the comforts of life, yet in the final journey to death he was alone . . . all that he so cared for and which he had collected with so much pain was being left behind. It is then that he feels that he has never experienced that joy which everyone terms as the totality of life. He feels that all his life has gone in vain and that he never tried to look for a *Guru*, or even tried to enter into his soul, which was his only true companion. He realises that if he had ever

entered into his conscience, he would have become a part of the infinite universe within and he could have understood how unique and vast it is. But when this truth dawns upon him, it is already too late, because at that moment he is on the way to, an ordeal with death, a point of no return.

'Mrityorma-amritam Gamay' is what the ancient scriptures have preached and it means that totality of life is diverting the life, from the path of death onto the path of immortality. We, on the other hand, are doing just the opposite and are leading ourselves from immortality into the clutches of death. What we need is an unmoving determination, a firm resolution, to stick to this unique path of enlightenment. The need is to fuse with the soul of the Guru, to sit in his feet, to obtain his blessings and to pray to him to initiate us onto this path so that we too could unravel the secrets of the inner-conscience. It is only then that the Guru helps the disciple to move on, to this divine path and start the great journey, which consists of true joy and completeness of life. And in order to initiate this process, the Guru through *Diksha* and *Shaktipaat*, transfers his divine powers of *Sadhanas* into the disciple and thus instils life into the Muladhar, where the Kundalini Power lies in a recumbent state. As soon as he transfers his powers and as soon as the Kundalini is activated the disciple starts having extraordinary experiences. . . it seems as if he has become weightless, as if he has reached a divine land which is unique in itself and he feels as if his life has been filled with immense joy and pleasure. And such a disciple can move on this path to divinity, still leading a family life. Only those with great fortunes are able to enjoy this empyrean bliss. This is why it is said, that the awakening of the Kundalini is possible when the person's fortune is very good. This is why the scriptures have said "**Kundalinya Mahabhagyam**", i.e. only the fortunate person can move on this path. A person who is merely leading an animal existence does not even think of choosing this path.

Then, is there no difference between a human and an animal? An animal eats food and so does a human, an animal respirates, so does a human and the animal dies and so does a human . . . Then what is the difference? When both are so similar in their general behaviour, then what is that sets them apart?

The basic difference is that an animal cannot think beyond the requirements of its physical form and it cannot understand what we call the inner-conscience. An animal cannot also think that just as eating food and breathing is necessary, so is the need of a Guru who can lead one onto the divine path followed by the Kundalini. This is the main difference and when a human rises above his animal instincts and imbibes into himself the values of humanity, then a desire arises in him to reveal the basic essence of life which is considered to be the ideal of life, the final goal and completeness of life. It is then that he starts looking out for a Guru who can fuse his soul with his own, who can guide him through happiness and sorrow, who himself is well accomplished and has experienced the divine joy. When the Guru is pleased he holds the hand of the disciple and tells him that he need not leave his mundane life, for he could attain all joy & happiness leading a worldly life, with his family and in all comforts and amenities. Such a moment is indeed the most important one of his life, for in that moment he sheds all his animal desires and wears the robe of humanity and more than all this, he obtains a competent Guru. He then becomes certain, that now he would be able to walk on the divine path which has been called Kundalini, the awakening of Sahastrar, which has been called Para-Brahma and the completeness of life.

After this the Guru initiates the disciple into the process of *Dhyan* or meditation, and into Sadhanas through Diksha and through the activation of the disciple's Kundalini Power situated in the Muladhar. And as soon as this happens a celestial illumi-

nation fills his inner conscience; an aura which is beyond imagination and which he has never seen before. And in this state the disciple feels blessed and realises that this is the true essence of life. When he succeeds in creating a thoughtless mind, then he attains real contentment, peace, true joy, for in this state he is able to cut himself from all tensions and worries, and starts onto the divine path of life, so aptly called 'Mrityorma-amritam Gamay' by the learned sages. He realises the path to immortality and then he has no fear of death. The only feeling he has is that he has chosen a new path, a new life; a way to new joy.

On this path there is no difference between a man and a woman. A woman can attain the ultimate goal called Purnamadah, as well as any man. In this journey to the divine there is no distinction on the basis of age, sex, caste or creed. If there is any difference it is in the way of thinking, the way of moving onto this path and whoever once jumps into this pool of joy is sure to be drenched in true happiness and peace. He feels as if he is swimming freely, flying high in the open skies and he realises that this joy is timeless and boundless. He soars up high in the sky, with the wings of his soul spread out and he starts comprehending the divine truth of life.

Awakening of the Kundalini does not only denote a great fortune but also the process of initiating the flow of divinity into the human life. What is the totality of life? What is salvation? This so often described totality of life, is nothing but, the realisation of the ultimate truth which the Vedas have called the Supreme-Being and fusing one's soul with this truth. And until we do not attain the manifestation of God, until we do not fuse our souls with the divine power, till then this journey of life shall remain incomplete. . . in fact this fusion is entering into one's own soul, it is the process of activating the Muladhar and the process of elevating one's life to divine heights, for this state in itself is the greatness, the essence and the totality of life.

It is essential that we attain the state of *Siddhi* or divine accomplishment and be called "*Siddh Purush*" or the accomplished men. For this we should strive hard and should try again and again. It does not matter whether we have to perform a *Sadhana* ten times, fifteen times or a hundred times. What does matter is that we have to achieve accomplishment at all costs by devoting ourselves fully. And when, one does achieve this state of full devotion, a vast treasure which is full of the essence of all the divine accomplishments, opens itself before him. For him meditation becomes the process of opening up even more avenues and this process leads him to true and complete joy, which is called the greatest fortune.

These very facts, have been revealed in this book. In fact, this is not an ordinary book but in itself it denotes the very basis of life. It is not merely a compilation of words, sentences and pages but is the essence of the truth, which is life. The process of entering into oneself, has been explained in this book, that very process through which a person can raise his *Kundalini* from the *Muladhar* to the *Sahasrar* and can initiate into himself divine sound vibrations called *Brahma Naad* which will keep echoing in his soul throughout his life. A sound which shall encourage him onto the path of totality of life. And having covered this path, from the *Muladhar*, to the *Swadhisthan*, to *Anahat* and finally the *Agnya Chakra* he realises that this world is so small and the whole universe can be seen in his own-self. Thus, he becomes capable of viewing any part in the whole universe or on this earth by just closing his eyes and concentrating. He becomes capable through this divine power, to see anything happening anywhere in this world. He can thus view an event occurring thousands of miles away, sitting at the same place. And after having attained this state he moves on to the final stage of this divine voyage which is the awakening of the *Sahasrar*, the ultimate goal of the *Kundalini*.

And, in this final state, he no longer remains bound by the limits of time. Time becomes a small insignificant unit for him. He becomes capable of seeing the past events and even the future events of not only his life but also the life of any other person. He sees all his previous lives: what he was, where he was, who all he knew and which debts had remained unpaid, which were now causing trouble for him etc. He also foresees what the future has in store for him and thus he is able to change his life completely. Time thus means nothing to him. This state is called *Paramhans* and denotes fulfilment of life in itself. He becomes lost in deep meditation called the state of *Samadhi* in which he becomes cut off from the external world, enters his inner conscience and is thus able to view the whole universe. Nothing remains unrevealed to him and he experiences an undescrivable joy which shows around his countenance in form of a divine aura. His eyes fill with kindness, love and affection for all. Such a person becomes a *Paramhans*, a *Siddh Yogi* and attains the level of a *Guru*.

The completeness of life is nothing but fusion with the *Brahma*. *Ishavasyopnishad* says-

**Purnamadah Purnamidam Purnaad Purna Maduchyate
Purnasya Purnamaday Purnamevah Va Shishyate.**

i.e. Attaining totality is in itself the completeness of life. For, if we subtract infinity from infinity, what shall remain behind is infinity. And if infinity is added to infinity then too, infinity is what we get. And this is the fact which forms the essence of life. In the ancient Indian texts attaining totality has been compared with the infinitude of the universe, which can be realised only through a thoughtless mind. Thus, emptiness denoted by zero and completeness denoted by infinity are inter-related. Zero by itself has little significance but added to a number it increases its value ten folds, hence, it has also been called as limitless. And the state of thoughtless mind, achieved by deep meditation, opens up

new doors to the infinite universe & the boundless time, which then become as clear as a mirror.

In this book the secrets of achieving this totality have been elucidated. This whole journey to the land of divine has been explained in detail. Gurudev has through these discourses revealed those secrets which had till now remained unknown. He has, in fact, explained in simple words the process of realisation of the totality of life, which in itself is extraordinary.

In fact, this is not just a book but is the essence of life itself. These are not just ordinary pages, but the steps to the ultimate goal of every life, it is not just another text, but is an attempt to realise the truth of life. And thus this is a unique book for understanding the subtle mysteries of life and for attaining the totality of the same.

And, we feel extremely happy in presenting this book to the readers, because we are handing over to them the knowledge which the Vedas have described as boundless. Gurudev has himself realised the supreme truth, he is an accomplished scholar of the Kundalini, & has opened up such venues through deep penance, which were till now under the curtains of secrecy. He has explained such an easy process of awakening of the Sahastrar, through which, even an ordinary person can achieve the divine attainment on his own.

We feel honoured to present the divine words of Gurudev, in form of this book.

**Purnamadah Purnamidam Purnaad Purna Maduchyate
Puransya Purnamaday Purnamevah Va Shishyate.**

Siddhashramo-yamparmam Vidusham,
Gyanam Cha Divyam Mahatam Mahitam.
Ateiv Nityam Parmam Pavitram,
Divyatma Roopam Pranamam Namami.

Avirhatamam Parmam Vadevam,
Rigved Roopam Gyeeyam Swaroopam.
Yagyotvatam Purna Madeiv Nityam,
Vigyan Roopam Sat Chit Swaroopam.

Gyanarwadam Cha Vaditam Brahmand Roopam,
Nityam Vadeiv Vahitam Sahitam Sadevam.
Shabdorvatam Vyartha Madeiv Nityam,
Kimpurva Parvet Vahitam Mahitam Cha Nityam.

Shisyorvatam Vei Paripurnaroopam,
Vihaval Swaroopam Atman Vinityam.
Aagyovatom Vei Paramam Pavitram,
Purnatva Roopam Guruvam Namami.

Smaranam Vadevam Vaditam Vadevam.
Gurudev Nityam Mahinam Swaroopam.
Atmochhavas Vahitam Savitam Sadevam,
Shabdorvatam Vei Gurave Pareesham.



Swami Sachidanand

It is my great fortune, that I am reciting those verses related to the holy thoughts of Paramhans Reverent Swami Sachidanandji, which are filled with the divine rhythm of *Siddhashram* and which are in themselves so great and celestial.

Every word, every sentence and every *Shlok* related to him fills (the listener) with , such sanctity as is experienced on bathing in the holy waters of river *Ganga*, such joy as is felt in trekking through the Himalayas, such fulfilment as is attained on sitting with the sages, and such enthusiasm and happiness as is felt on visiting the *Siddhashram*. In fact such a vivid and enthrilling characteristic is imbued into every *Shlok* of reverent Gurudev.

The language *i.e.* Sanskrit, used in these *Shlokas* is neither related to the Sanskrit of the Vedas, nor is it bound by the grammatical rules of Panini. The Sanskrit used here consists of words generated straight from the depth of the heart which are free from all bounds of the mind. These are just the divine thoughts which have flowed out straight from the heart in form of a stream. And whenever the name of *Yogiraj* Swami Sachidanandji, who is thousands of years old, emanates from the lips, the eyes fill with an intoxicating joy, the whole body is filled with an uncomparable

excitement, and a feeling of fulfilment overpowers the senses. Even the surroundings and the whole atmosphere of the house, where 'Sachidanand Smriti' is chanted, is filled with a celestial fragrance. In fact, whenever we contemplate on his divine form, he always presents himself in an invisible form.

I am revealing these verses from Sachidanand Smriti for the very first time publically. These lines are holy music for the sages and Yogis of Siddhashram and they keep humming these verses with great joy and reverence, due to which each particle of this place seems to be filled with the music of these Shlokas.

The music of the gentle rippling waves on the surface of the Siddhyoga lake and that of the gentle breeze seem to sing out these very verses. And today is really a very auspicious day, a very fortunate day that we are chanting those very Shlokas which the nature has itself created, to which the Supreme God has given form and which are revered by all the Gods. These are not just verses, or a collection of words but divine in themselves, these verses elucidate a process of sanctifying the body and soul and are in fact steps which lead to the divine state of Brahma. These verses are actually a sweet presentation of celestial heavenly music.

These Shlokas have been created by the nature. A human cannot write such exquisite verses, because in these verses, the thoughts of the great personality and his divinity have been attempted to be assimilated. But on the other hand, can the greatness of such a divine personality be bounded by words? Can the music contain the infinity of the universe in itself? This is just not possible.

Still this is the great fortune of the present generation that I am reading out the Shlokas, related to such a great personality who has established and managed the Siddhashram, who is the cosmic centre of all the spiritual powers, who is thousands of years old, has a divine celestial form and who is also my reverent Guru. I really feel delighted and overwhelmed with joy on

chanting these verses which are in the language of nature and have emanated from the mouth of God.

I feel as if I am sitting before the divine form of reverent Gurudev, as if he is smiling and showering my whole body with his benevolence and his affection. . . as if he himself is chanting these divine verses created by the Gods, through the medium of my lips. And the people who listen to these verses, the atmosphere of whose house is filled with these chantings, and those who fill their hearts with the elixir of these Shlokas are really the most fortunate. Such people are surely great souls, for, it is only due to their good deeds that they are able to listen to the divine words which have emanated from the lips of the Gods.

Today, in this early hour of the morning, amidst all the beauty and splendour of nature and on the divine land of Siddhashram which has been created by nature, I am reciting the Sachidanand *Stavan*, the great prayer of Swami Sachidanand Paramhans. And I consider it a great and auspicious moment of my life that I am able to present before my disciples those divine verses which are filled with great cosmic powers—

Siddhashramo-yamparmam				Vidushám,
Gyanam	Cha	Divyam	Mahatam	Mahitam
Aatev	Nityam	Paramam		Pavitram,
Divyatma	Roopam	Pranamam		Namami.

I bow down in reverence before the Divine Power who has created these verses. I venerate before the four-headed Brahma the creator of this universe, from whose lips these unique verses have emanated. I bow down before Lord Ganpati who has instilled in me a power and capability to chant these verses.

I pray to Goddess Saraswati, the Goddess of speech and learning, to bless me so that I can chant these sacred verses. And I offer every cell of my body and my soul in the holy feet of Bhagwatpad Sachidanandji and pray to him to instil his divinity

into every part of my body and to bless me with the power to recite these Shlokas; so that whoever listens to them feels their sanctity and divinity entering his body, mind and soul.

**Ganga Twadiyam Devattroopam,
Himalayo Vei Paramam Cha Nityam
Nityovadam Swarg Vadeiv Nityam,
Karunya Roop Maparam Mahitam Vadevam**

The name of Gurudev is in itself so divine that just by speaking it out the body and the soul seem sanctified, just as one feels on bathing in the holy river Mandakini. Just chanting of his holy name is an accomplishment higher than the greatest peaks of the Himalayas. His name is the confluence of the divine forms of all the Gods, and on remembering such a Gurudev the whole life becomes filled with a celestial exuberance, sanctity and divine radiance.

**Vedant Roop Maparam Mahitam Vihansim
Karunaya Roop Maparm Mahitam Vadevam
Siddhashramo-yam-Punyom Vadeyam,
Sat Chit Swaroopam Aatmarva Nityam.**

The greatest seat of spiritualism (on this earth) is Siddhashram. It is such a divine, holy and sacred place that even the Gods are tempted to take human birth in order to visit it. It is a place where even today great Yogis and sages of all times are present physically, a place whose soil is holy like sandal-wood paste and worthy to be applied onto the forehead, a place in which every particle is overflowing with the fragrance of spiritualism.

The air, here, is divine and sacred in itself. . . and reverent Gurudev, who has established this place and who manages it, is a great soul indeed and is *Brahm* himself. In fact, in him one can see the infinite universe, and this is why he is called the basis of life, the holy soul and *Brahm*.

Mandakini	Vel	Nityam	Vaday
Deerghorvatamvel	Brahma	Swaroopam	
Vishnurvadeiv	Rachitam	Ravitam	Sadevam,
Atmartha	Nityam	Vagdevpurnam.	

And our Vedic scriptures are a witness to it that Lord Brahma himself called Swami Sachidanandji *Brahm Swaroop* or a form of the Almighty. Lord Vishnu, the preserver of this world has called him a confluence of all spiritual powers.

Lord Rudra, the destroyer, has called him a reflection of this world and Goddess Saraswati has said that it is beyond her capabilities to speak about the great life and divinity of Swami Sachidanandji. What more can be said about him? From these words, it is quite clear that even the greatest of all Gods- Brahma, Vishnu, Mahesh and Saraswati have accepted the greatness of his spiritual life.

Aavirhatmam	Paramam	Vadevam
Rigved	Roopam	Gyeyam
Yagyotvatam	Purna	Madeiv
Vigyan	Roopam	Sat Chit Swaroopam.

Sage Vashisht says- *Rigved* has called him the soul of spiritualism, *Samved* has called him the father of music and music has sprung out from his divine voice.

Yajurved has called him the supporting pillar of the practice of Yagna through which all the Gods are worshipped and contemplated upon. And the *Atharved* has said that Swami Sachidanandji is the greatest exponent of all the sciences, all the knowledge, all divinity and life present in this universe. All the four Vedas have thus sung praises of this great personality in these words, and they say that he is such a divine form that his greatness cannot be described in so few words.

**Siddhorvatamvei Aatmev Nityam,
 Moolam Vateisam Sahastrar Nityam.
 Chintyam Vadeiv Vaditam Sa Saptlokam,
 Divyam Sadeiv Mahimam Paramam Pavitram.**

The most wonderful creation of nature is a human being who is greater even than the Gods, because when the Gods desire to attain pleasure, wish to perform penance, want to realise the form of Brahm and when they desire to reach out and touch the heights of spiritualism, then they too are tempted to take birth as humans.

Then they appear on this earth sometimes as *Ram*, sometimes as *Krishna*. One who has taken birth as a human can attain the state of joy and totality which in itself is the height of all pleasures, and reaching this state is nothing but the divine journey from the Muladhar to the Sahastrar.

This is why, Vashisht has said, that Swami Sachidanandji in himself denotes the Muladhar, Anahat Chakra, Gyan Chakra and Sahastrar, because where the flow of life from Muladhar to Sahastrar is possible through Yoga and transfer of divine power, it is also possible by just remembering his name.

If his name is chanted regularly, then all the Chakras in the human body, themselves get activated. Thus without putting in any efforts and without Sadhana, without Yoga, all centres in a person's body are activated and he becomes capable of fusing his soul with the Almighty, which in itself is the greatest accomplishment of human life.

The name of Swami Sachidanandji in itself is a great *Mantra*. His name is the basic Mantra, his name is the Atma Mantra or the voice of the soul, his name is the Brahm Mantra. In fact, his name signifies totality in itself. And hence, I bow down and humbly pray to him.

**Gyanarvadam Cha Vaditam Brahmand Roopam,
Nityam Vadeiv Vahitam Sahitam Sadevam.
Shabdorvatam Vyartham Madeiv Nityam,
Kimpurva Parvet Vahitam Mahitam Cha Nityam.**

All this world and the whole universe is filled with the powers of spiritualism and the sun, the moon, all the planets and stars keep moving with the help of this invisible power.

This earth, the heaven, hell, Swalok, Maha, Jan, Tap and Satya Loks all are existing due to a divine power . . . and this divine power is none other than Swami Sachidanandji. Even the Vedas have elucidated this fact.

Vashisht has himself realised this fact through deep meditation, that the centre of all divine and spiritual powers is Swami Sachidanand, due to whose divine powers of Sadhana, Yoga and penance, this whole universe is in existence and this world has acquired its form.

Such a divine personality cannot be confined to a few words and sentences. The eminence of such a person cannot be recited through a small prayer. Words are meaningless before his greatness because he is himself Brahm, he is the thoughts and perceptions of the divine and is a spiritually complete entity in himself. Hence, I bow down before my Gurudev, Bhagwatpad Sachidanandji.

**Siddhashramavei Devortha Nityam,
Gyanam Tapah Yog Paramam Vadeiv
Siddharthroop Maparam Mahitam Vadevam,
Nityam Vadamy Vaditam Sahitam Sadev.**

Just as heaven denotes the height of pleasures, similarly Siddhashram denotes the highest echelons of spiritualism, the totality of life, and all divinity of the universe. And the soul and life of this Siddhashram is Gurudev Swami Sachidanandji.

It was on his instructions that Vishwakarma, the architect of the Gods, built Siddhashram and it was due to him that this place acquired its divine form. It was he, who created the Siddh Yoga lake which is even more sacred than the river Dev Ganga and whose divine water can transform even old age into eternal youth. I bow down before the life & soul of Siddhashram, Swami Sachidanand.

**Aatmornvatevam Divyaswaroopam,
Punyodarvatam Vei Parmartha Roopam.
Karunyaroop Maparam Mahitam Vadevam,
Sachit Swaroopam Pranamyam Namami**

Swami Sachidanandji, who even after having attained an age of thousands of years looks young, whose countenance reflects the brightness of the sun and the coolness of the moon and the divine aura of whose face enlightens, the whole universe. His eyes seem to be two beautiful, lotuses. His forehead is prominent like the Himalayas, long, dense hair flow down from his head, as if small rivulets are flowing down from a snow-laden mountain of the Himalayas. Even the Gods feel themselves inferior before such a unique personality.

On seeing his divine face and the celestial aura around it one is filled with a great feeling of sanctity and affection. I bow down and pray before the greatest of all sages, Yogiraj Swami Sachidanandji.

**Karunyaroop Maparam Chaitanya Roopam
Atmo Vatam Vei Parmam Swaroopam
Dehorvadam Cha Vaditam Mahitam Sadevam,
Vakshasthalam Parayam Paritam Vadev.**

His chest seems to be a large, unmovable rock. The *Rudraksh* and Siddh rosaries hanging around his neck look like two streams of mountain rivers.

A divine smile is always present on his lips and the whole nature borrows this celestial joy and blooms into magnificence. . . his eyes always remain filled with kindness, affection & love for the whole world and they keep showering everyone with a soothing radiance. I bow down before Gurudev Yogiraj Swami Sachidanandji who is an epithet of kindness and benevolence.

**Himvant Roop Maparam Mahitam Vadeyam,
Gangochhavas Saritam Adya Swaroopam
Punyorvatam Cha Vaditam Vahitam Swaroopam
Satchit Swaroopam Pranamyam Namami.**

His eminence is unsurmountable, unique and sacred like the Himalayas. The affection which he showers is pure and soothing like the holy river Ganga. His conscience is divine like Gangotri, the source of river Ganga. His breath is filled with empyrean fragrance. His body is in itself the centre of the whole universe and for him the whole world is his own.

On perceiving his divine form, it seems as if the whole universe has been concentrated in his physical body. And if we see his real form with the divine vision of our inner conscience then we will find that the whole universe, in a condensed form is present in his body and is in motion due to his infinite powers. The sun, the moon, the planets, the stars, the air, all Gods and each particle of the universe can be seen in his body.

Can words be enough to describe such a great personality? Is any language rich enough to vividly elucidate each of his divine accomplishments? Believe me, this is not possible. I bow down in respect before Swami Sachidanandji, before whom words lose their flow, the voice fails, even Saraswati feels herself incapable to describe him, and before whom all languages of the world seem dwarfed and imperfect.

**Jaldhirarvatant Mahitam Vahitam Sadevam,
Chaitanya Roop Maparam Mahitam Vadevan**

**Vanashree Vatam Cha Mahitam Vidhinam Vadevam,
Prithvi Cha Patra Mahitam Nyunam Sadeiv.**

If, it is attempted to write down all his qualities & virtues and for this, if the whole earth is used instead of paper, if the seas are used instead of ink, if all the wood on this earth is used for a pen, and if God himself tries to write down, even then all his virtues cannot be elucidated.

The whole earth will be insufficient, all the seas will run short of ink, the pens made from all the wood will be used up, but an infinity of his virtues will still be left. And even God cannot write down and elucidate his virtues, his greatness and his divinity because his form is incomprehensible and so vast; because he is such a great personality of this universe. I pray before Swami Sachidanandji with affection filled words.

**Sakshat Sadev Paripurna Madeiv Nityam,
Chaitanya Roop Maparam Siddhashramo Vei.
Yogi Vateiv Vaditam Sahitam Sharanyam,
Sat Chit Swaroopam Pranamyam Namami.**

There are Yogi and sages in Siddhashram who are thousands of years old. Even Lord Krishna & Kripacharya from the Mahabharat era are present in Siddhashram. Even Gods can be seen wandering about in this place. All of them remain eager to obtain just one glimpse of Yogiraj and they consider it a great fortune to be able to touch his holy feet.

These great sages feel proud to apply the soil from under his feet onto their foreheads. Before such a great spiritual scholar, Swami Sachidanandji, I bow down in reverence.

**Bhootirvibhuti Mahitam Chintyam Swaroopam
Devam Vadant Vahitam Sahitam Sadeiv.
Kalyan Roopmavitam Kalavei Parantum,
Nirmoolya Roop Gurudev Pranamya Nityam.**

Beautiful heavenly nymphs Rambha, Menaka, Urvashi, Tilottama and others keep performing enchanting dances in Siddhashram. In this place there is no sign of death. Here even the flowers do not wilt. The whole atmosphere is filled round the clock with a brightness seen at dawn, and here night never sets in. The place is free from all vices like hatred, lies, dishonesty, deceit and no such bane ever enters this place.

This place, in fact is very sacred and divine. In the real sense, it is a great land of Sadhanas and penance and is the basis of the whole universe. This Siddhashram is being managed by Yogiraj who has enlightened the atmosphere of this place with his divine form, with the radiance of his knowledge, with his divine thoughts and through his sanctity and totality. He always remains free from all feelings of anger or hatred and is very kind hearted.

In fact he is so affectionate, so divine that words like sacred, Sadhana, penance seem insufficient to describe his persona. With full devotion, I pray before Swami Sachidanandji whose personality is infinite as this universe.

**Aadeiv Roop Maparam Gyanam Vadevam,
Siddhashromoyam Nityam Vadeiv.
Kalyan Roop Maparam Mahitam Vadevam,
Aatmanubhuti Varadam Vahitam Vadevam.**

He is in fact, a river of kindness and affection, He is an epithet of Sadhana and a source of divine conscience. Great Yogis stand waiting for hours to get just a glimpse of his divine form. The soil of Siddhashram has attained its divinity and the water of Siddhyoga lake has become capable of transforming old age into youth, just by the contact of his body.

He is the life and soul of Siddhashram. Here, death cannot enter and no vice can originate. This place, where the divine form of Gurudev Swami Sachidanand, who is a confluence of Brahma, Vishnu, Shiv, is present physically, cannot be compared with any

other place in the entire universe. It is not possible for a human being to describe this place.

To reach this place, a very high state of conscience and deep penance is necessary and on reaching it a person all by himself becomes lost in the Almighty. And Swami Sachidanandji is the leading spiritual personality of this great land.

Just remembering his name lends totality to life and infuses it with divinity. His name is holy, sacred and forms the basis of all Sadhanas. Remembering his name is the best form of contemplation in the field of Sadhana. I meditate upon the divine form of Swami Sachidanand and bow down before him:

**Ashrurvahit Vaditam Mahitam Vadevam,
Shishyatva Roop Mahitam Mahitam Sadeiv
Papatmaroop Mahitam Vahitam Vadev,
Sat Chit Swaroopam Mahitaam Vihansi.**

How should such a great Yogi be worshipped? We do not possess enough knowledge of how to worship him. We have no knowledge of the words which can be used in his prayer. This sullied body which is full of vices and deceit cannot be offered in his feet because he is so sacred, and we possess a body filled with all sins and evils. We are mere disciples. This whole world, all this universe & even the Gods cannot reach him so easily.

Hence, all they can offer are their tears and their feelings of love and affection in his feet. They can offer the moments spent in his meditation and can thus dedicate themselves fully in his feet.

What do we have to offer to him? Absolutely nothing! We can only present our feelings before him saying- O' Gurudev! Please accept our humble offerings and infuse into us, sanctity, totality and truth. Please give us a strength to fuse our souls with the Almighty, please guide us in realising our real goal. With true devotion, I form an image of Swami Sachidanandji in my conscience and bow down before him.

**Na Tato Na Mata Na Bhrata Na Bandhu,
Na Roopam, Na Gyanam, Na Chintyam Na Nityam
Na Yogam Na Mantram Na Tantram Na Nityam
Sat Chit Swaroopam Mantram Cha Tantram.**

I do not know anyone in this whole world whom I can call my own. I have no brother, no friend, no relative and I do not have any father or mother for they have just given birth to me. Their lives are in no way related to mine and all of them are selfish.

I am a flower which has fallen from the branch and has fortunately found place in your divine feet. I have no knowledge of any Sadhana or of any worship or meditation. I even do not know how to pronounce the Mantras. I know only one Mantra, only one process, only one word and that word is Sachidanand.

I have full faith that I shall be able to go through all ups & downs of life with the help of the Mantra, with the help of the great feeling that is Sachidanand. I firmly believe that I shall be able to devote myself in your feet, only with the help of the Mantra of your name.

And through it I shall be able to fuse my soul with the God. Hence, with all my capacities, with all my strength and devoting each cell of my body in your feet, I bow down before you.

**Shishyorvatam Vei Paripurnaroopam,
Vihaval Swaroopam Aatmaan Vinityam,
Aagyovatam Vei Paramam Pavitram,
Purnatva Roopam Guravam Namami.**

I know only to bow down before you. Possibly I do not even know the words in which I should pray to you. I do not know how to touch your holy feet, how to present myself before you and how to apply the soil from your feet onto my forehead. I am a humble creature, I am just a small particle in this vast universe.

It is but your greatness, that you have allowed me to sit in your feet. It is your kindness that you have showered me with affection. And it is your benevolence, that you have made me realise your true sanctity and greatness, by embracing me in your arms.

I know that I am not worthy of all this. I only know that you are a unique personality and a confluence of the divinity of Brahma, Vishnu and Mahesh. The whole universe is present in your divine form and I know that your name, your meditation, your thoughts and remembering you can elevate my soul to empyrean heights and can fuse it with the Almighty. Hence, with tears in my eyes and with full devotion I dedicate myself in your feet. You may kick me or may allow me some place in your feet or you may bless me, it is upto you. I may be ignorant, incompetent, and full of sins, but I belong only to you, I am a part of you, I am a particle of the vast universe present in you.

You have infused in me the virtues of a disciple. You have blessed me with your own hands and I feel proud and fortunate. Along with all my disciples and with full devotion I pray to you.

**Smaranam Vadevam Vaditam Vadevam,
Gurudev Nityam Mahinam Swaroopam
Aatmochhavas Vahitam Savitam Sadevam,
Shabdorvatam Vei Gurave Paresham.**

I pray to you to remain in our thoughts and to keep showering us with your benevolence and kindness. I have full confidence that wherever we may be, you do present yourself in an invisible form, whenever we remember your name.

And the house where your name is chanted, is always filled with the divine fragrance of Ashtagandh which emanates from your body. And when you visit the house in an invisible form the whole atmosphere acquires a divine and pure form. And the sul-

lied bodies of the people who remember your name are initiated into a process of becoming sanctified and pure.

In fact, you are unique and the best Guru. I Nikhileshwaranand, your disciple, along with all my disciples, with full devotion bow down in your holy feet in the hope of obtaining your divine blessings. I hope to obtain divinity and totality from you. I believe that you shall keep showering me with your affection and this is the blessing I wish from you.

- * *What is the process of elevating human life? Can a common man achieve the greatness of Gods?*
- * *It's said in 'Ishavasyopnishad' that we are complete in ourselves and only by fusing with totality can we attain the state of totality. If we are complete then how can, completeness fuse into totality?*
- * *Lord Ram and Lord Krishna are even today worshipped by all. Did they accomplish some Sadhana?*
- * *Can we acquire the help of the divine through Sadhana?*



Sadhana Chintan

Guru Purna Chintyei Sadeiv Kriyayat
Sa Sukhodbhava Dukh Sadeiv Chintyam.

There is hardly any difference between humans and animals. Man breathes air, so do animals. He eats food and animals do the same. Animals reproduce and so does a human. In the end a human dies and so do the animals. The only difference is that animals cannot think and do not realise that they should devote themselves in the feet of God.

The animals cannot decide what to do and what not to do? But a human can, and he can meditate on how to attain the state of completeness.

And only the meditation, as to how to attain totality, can elevate the human life to great heights. Thus, even a common man can achieve the greatness of God. He can realise the divine God who is the basis and true perception of human life. And if we cannot achieve this even after being born as humans, then our whole life is useless.

But, these words have been repeated often, even before me, by several great men. What I am saying is hence, nothing new.

and even those men had said that we should realise the form of God in our lives. I too am repeating the same thing. This statement has in fact been repeated since several thousand years, then what is the difference in what I am saying?

The difference lies between just preaching something and following it. If someone says that one will realise the manifestation of Lord Ram just by chanting 'Ram-Ram', then this is not possible. If we just wish for food and speak out that may our hunger be satiated, it simply won't. For this, we will have to prepare food and then eat it.

Just by chanting a Mantra and meditating upon God, we cannot realise the apparent form of God. Through it we can only achieve mental peace. There is a difference between both these states. If we try to concentrate our mind through meditation and say that we are able to do so, then this is nothing but our shortcoming, our vanity — that we are able to concentrate our minds while the third person cannot.

True concentration, real meditation means that we are not aware of our own existence. We should not know where we are or what we are. It is a process of losing oneself completely in divine bliss. In such a state we should not be able to hear even the noise and commotion around us. And if one feels that he has reached a state, where he cannot hear anything then he should conclude that he is able to concentrate.

Otherwise, concentration is not possible. Our sages, ascetics, Yogis and the people who have been preaching have said that we should try to go into deep meditation, we should contemplate upon God, we should chant Mantras and the name of God.

Till now you have had no apparent experience and until you do so. . . just think that you are now forty-five years old. Soon engrossed in such thoughts you shall be fifty-five years old, then seventy years old and finally you shall die. You will feel contented

that you have chanted the name of Ram & Krishna and that you have visited temples. But these form only the foundation, the base.

We are but common men and we wish to attain totality. What is this totality? If we do not know what totality is, then we cannot achieve it.

If we do not know, that we have to go to Connaught Place or if we do not know where this place is, then we won't be able to reach it, rather we shall end up in some other place, say Karol Bagh. We have to go somewhere but we do not know where. The sages, the Yogis have all along preached that you have to reach some place where you will attain peace but they have not revealed to you the way to reach this destination. When you do not know the way then you cannot progress in your life, you cannot reach your destination and you cannot realise the true form of God. And when you cannot achieve the manifestation of God, you cannot fuse yourself in the Almighty and till you do not become one with the Almighty, you cannot achieve the totality of life.

This is why, it has been said in Ishavasyopnishad, that we are complete and can achieve totality only by fusing ourselves in totality i.e. God. God has given us a complete form — eyes, nose, ears, hands, legs. There are no physical shortcomings in this form, but it will attain the real totality only by coming together with the eternal totality, that is God.

Our bodies in themselves constitute incomplete totality. And you cannot achieve completeness by just listening to my discourses. It is only when you make use of my preachings in your practical life that you shall reach the state of totality. And only on reaching this state will you be able to have the manifestation of God, whom the Shastras have called Brahma, Krishna, Ram, Buddha, Mahavir and by several other names.

When we fuse our souls with his divine form, when we become one with him, when we become absorbed in his greatness, we shall achieve totality and success in life.

Then our lives shall become free from old age, ailments, problems, tensions and then life shall not be able to give more anxieties to us. Because as I have said in the Shlok, that wealth, prosperity, respect, fame and dignity do not constitute the totality of life. If these things meant totality of life then, Birla, India's top most industrialist, must have achieved it. He must not be facing any problems, he must be happier than us, for if money is everything then Birla must have no deficiency in life.

I had returned from Mauritius some fifteen- twenty days back, where some Yagna, for world peace had been performed. Before going to Mauritius I had met Mr. Birla at his place. I blessed him and asked him if he was fine. He said, "Everything else is fine, but I am facing some financial crisis. Please do something about it, Guruji. Rest is O.K."

Now when Birla can be in a financial crisis then we are always bound to face such problems. Nevertheless, I said to him, "Don't worry, everything will be fine, other than this I hope, there is no problem." He said, "Well Guruji! What should I tell you? . . . Actually I am not able to sleep properly." I said to him, "Well, if you are not able to sleep, spend two three lakh rupees and go and buy sleep from the market."

He said, "Guruji! How can sleep be bought?" I said, "When you cannot buy sleep then of what use is all your money? Of what use is your wealth?"

He spends hours lying in the bed without a wink of sleep. At last he has to take two or three sleeping pills and only then does he go to sleep.

We are more happy and contented than him. This is because we are able to pass away into deep sleep promptly at eight o' clock. No amount of money can buy sleep. Money cannot satisfy hunger. Money cannot buy a healthy life, joy or happiness. A beautiful body cannot be bought with money and God cannot be bought with it. If you are beautiful and have applied cosmetics

and perfumes, this does not mean that you will, be able to see God. All these things are in fact useless.

Then, is there anything through which true joy can be obtained? Believe me, if there is some such thing, it cannot be one of these, for if Birla is in a financial crisis, if he has to spend sleepless nights then we are better off, as we can at least sleep peacefully for we do not have so many problems. He always says that he wishes to achieve the realisation of God.

I asked him, "What do you do for achieving the *Darshan* of God." He said, "I have had a temple built in my house. I do have a tight schedule throughout the day but still I do manage to visit it, Guruji."

He manages to visit it and we come and sit here daily, in search of true joy. Just think how much difference there is. We come and sit here on our own wish, while he visits it as an obligation.

I don't want to criticize him, but I want to emphasize that worldly pleasures cannot grant totality to our lives, they can only offer comforts. You may feel contented that last year you had four lakh rupees and today you have four and a half lakhs. Somehow by hook or by crook you have earned fifty thousand rupees, and then another fifty thousand. You have till now worn four clothes and now that you have five lakh rupees you should wear twelve clothes for you are now richer by one lakh rupees. Earlier you used to eat four slices of bread, now you should eat at least ten-fifteen slices. But no, you will always eat four bread pieces and wear only four clothes even if you earn twenty lakhs or fifty lakhs.

Then what do we achieve from all the troubles we take and all the deceit and dishonesty we resort to in order to acquire wealth? We only get tensions, problems & anxieties in return. We do not achieve totality through this medium. The basic aim of our lives, and the lives of all our relatives & friends, is to achieve joy

& happiness in life. This is what the ancient scriptures, the *Shastras*, *Purans*, *Vedas* and *Upnishads* have expounded.

There is a difference between contentment and joy, between pleasure and happiness. If you are feeling hot, you buy a fan. What you shall achieve will be comfort and not joy. Joy is something quite different. Joy means that you are able to sleep well whether there is a fan or not. If it is severely cold and you do not have anything to cover yourself with and still you remain happy then this is true joy, not comfort.

Through comforts you shall only gain pleasure. You have a house with fans, furniture, radio, tape-recorder in it then this is nothing but a life of comforts. But can a tape-recorder give joy to you? Can you get joy by flying in an aeroplane? Joy is something else. Joy is generated from within, while comforts are acquired from the outside. You may gain comfort by using a fan. In cold you can switch on a heater but what's the use if at the same time you remain in tensions, have a quarrel with your spouse and think, "O God! How did I ever get into this mess?"

This is not the way to attain joy in life. Joy is something you shall feel flowing from within, a voice will be heard, a thought shall pervade your mind, you shall go into deep trance and you shall attain a fulfilment in your life. Then you shall realise that you have acquired something. And the process of this achievement is true joy. I ask you, if this is not so, then what is the difference between our lives and that of animals. We may feel vain that we have so many worldly possessions, that we are more well off than others, that we are more beautiful, but all this is false pride and we shall gain nothing from this arrogance.

We are living in India where once Alexander the great came. Why was he called great? Akbar the great, Alexander the great, the rest were called just kings or at the most emperors. "Great" is used with the name of only two or three people. Alexander the great, conquered several small and big kingdoms and returned with two

thousand elephants laden with gold & silver in loot. He abducted at least ten thousand women and took them away with him.

This was because he was a great warrior and a good general and the other kings could not withstand his attack. This was because he had in him a desire to win, to loot, to become rich.

When he was lying on his death bed, when he realised that death was near, he called his commander and the physician. He asked the physician how much more he would live. The physician replied that his pulse had become weak and that perhaps he would live for another three-four hours.

"Whoever is born has to die one day," said the physician. Alexander said to the commander, "I wish to see whatever I have won in my campaigns. Bring it all here." A huge mound of precious stones, diamonds, sapphires was made on one side and on the other a huge pile of gold coins was laid. Twelve-thirteen thousand women stood around the bed where Alexander lay. He looked at all the wealth he had amassed. It was immense and its value could not be calculated. He said to his commander, "This all is mine." The commander replied, "Yes, your highness. All this belongs to you. You have won it by conquering so many kingdoms. And these women, they too belong to you."

Alexander said, "After my death what shall I gain from them?"

"After death, your highness, nothing is left. Your body shall be tied on a bed made of bamboos, and it shall be taken to the cremation grounds where your body shall be cremated."

"Then what shall happen to all this?"

"Your highness, all this shall remain behind. No one can take wealth away with oneself."

"Then do one thing, and consider it my final wish. Before death people prepare their wills and leave their wealth for their sons, and grandsons. I don't want any will, just do as I say."

"Your highness, please command us. Whatever you order shall be obeyed. You are great and in the whole world this word has been used only with your name."

"How do they tie a dead body?" asked Alexander. The commander replied, "Your highness, it is a very simple process. The body is laid straight on a bed of bamboos. Then a white sheet is covered onto the body and then it is set on a pyre and cremated."

Alexander said, "When you tie my body, let the hands remain hanging on both the sides of the body. Cover the body with a cloth, but let my hands remain uncovered, hanging on the sides."

"But your highness, such a thing has never happened before. The hands are placed along the sides and then the whole body is covered with a cloth. This is completely a new way which you are suggesting. How can we do this?"

Alexander said, "Do as I say. This is my command and my wish that my hands should remain hanging."

"Your highness, there must be some reason that you wish your hands to be left hanging?"

At this Alexander replied, "I want my hands to remain thus, so that all people and the coming generations can know that even Alexander, the great, went from this world empty handed."

When Alexander the great left this world empty handed then you too shall surely leave the same way. When he could not take away anything, even you cannot take away anything. And, if this is so then all these amenities are false and useless. Then what do we have, which we can take with us? How can we take away anything? Neither the wife, nor the children, neither the brothers nor the friends, none shall accompany us. Then who shall be with us? When we have to depart all alone then why & for what should we clamour so much? Then why is there so much confusion & struggle? Why should we have to earn so much money?

If your son turns out to be capable, he will earn and make a living and if he turns out to be incompetent then you may leave enormous wealth, he will waste it all away. What can you do? If you have an unfit son he will spend even five lakh rupees in just seven days and then he will have no money. And if you have a good son, he won't need your money and will himself earn more than five lakh rupees.

On reading the history of Greece one comes to know that Alexander had said, "I have achieved everything in my life except for true joy. Instead of all this if I had been able to devote myself towards God then I could have achieved true happiness, which a common man cannot achieve easily. If I had attained the totality of life which is not possible for a common man, then I would have died with joy & happiness on my face. A smile would have been on my face, but today there are only tears in my eyes. Today, I feel sorry to have acquired these useless stones, and for not having accomplished what I should have."

Alexander died, but he left a valuable thought inscribed in the pages of history, that we should strive to achieve the totality of life. One cannot achieve it by singing hymns, by visiting a temple, by folding hands or by closing our eyes.

All this is nothing but hypocrisy, and deceiving ourselves. You go to a temple, and all the while you keep thinking that you have to recover four thousand rupees from some person. You stand in front of the idol of God and pray, "O God! Please bestow that person with good sense. He has not returned the four thousand rupees I loaned him one year ago. O God! Please make him return my money. I will surely come again tomorrow and offer five rupees in your feet."

You think that to get back four thousand rupees you have to offer only five rupees. So what is the loss?

Just think, is this the mentality, with which you visit a temple.

I am talking about the sort of mentality possessed by most of the people. This is not the way to fuse with the divine? Everyone seems to preach, but no one preaches the way to this goal or how to achieve divine bliss or which is the method of attaining totality in life.

No one has revealed this to you. Everyone preaches but no one tells how to put it in actual practice. I will also finish speaking in one hour and will go away. You will also say, how well Guruji has spoken.

But you will not know the way through which totality can be attained. You will not have any guiding light to the dark path which I have mentioned to you.

I will again be showing a dark path to you if I say that you should go to the temple, pray before the idol of Ram and demolish the mosque near it. You will go to the temple thinking that Ram would appear before you. This is no way to realise God. This way God will not appear before you and neither can you reach him. And until you do realise his form you shall not achieve totality in your lives.

The only way to it, is Sadhana. Sadhana means 'Shariram Sadhayati Sa Dharma' i.e. controlling (all senses in) the body is Sadhana. Controlling one's senses, one's thoughts, one's body is Sadhana. Your body your mind is not under your control. You cannot even sit at one place for one hour. Sometimes you move your hands, sometimes your legs, then you start yawning and feel tired. You cannot sit in the feet of the God for even two hours.

You cannot concentrate your mind even for fifteen minutes. A woman sits with her eyes closed and chants, "O Ram! O Ram. . . , Daughter-in-law! The milk is on the stove, take care of it. . ." and then again. . . "O Ram! O Ram!". . . You are in meditation, why should you worry about the milk?

You are sitting praying to the Lord, and if the milk spills over, it is the responsibility of the daughter-in-law. "But Guruji,"

you say, "milk is ten rupees per kg. You will speak and go away but I shall lose ten rupees. I have to take care. You shall go away then who shall account for my ten rupees?"

Then you say, "Guruji, my daughter-in-law is so careless. If she felt some responsibility I wouldn't have to say anything."

But, you do not realise the truth. Tomorrow when you shall die, what shall you be able to do if the milk spills? Who shall then take care of it?

But it is unfortunate that when living, we do not think of death and we do not realise that we are left with so little time.

The battle of *Mahabharat* was being fought between the Pandavs and the Kauravs. It was a battle of *Dharma* (righteousness). *Dharma* denoted that after sunset the fighting stopped. Only after the day dawned again, would the fighting resume. The Pandavs and the Kauravs would fight all day long with each other and in the evening Duryodhan, Bhim, Arjun and Yudhishtir would sit and have food together.

One evening at around nine o'clock in the night Yudhishtir, Bhim, Nakul, Sahdev and Arjun—all these five brothers were discussing their battle plan, for the next day. At that moment, a sage came to them. On seeing him Yudhishtir said, "O holy man! Come back in the morning we will give you alms then."

As Yudhishtir said these words, Arjun got up suddenly and started beating a drum loudly. Bhim asked him, "Arjun, what are you doing? Why are you beating the battle drum in the night?" Arjun said, "This is just to express my happiness that Yudhishtir shall be alive at least till next morning. Yudhishtir never speaks a lie and as he has promised to give alms in the morning, hence, no one can kill him at least till the next morning."

On hearing these words, Yudhishtir said, "I have committed a grave mistake. How can I know if I shall remain alive even after one hour from now? I always speak the truth, but have now given

assurance that I shall give alms in the morning. Will I remain alive till the morning?"

That's why I ask you how much time do you have? You don't know. There is no machine in this world which can tell how much more you shall live. No science can forecast this, no scientist or doctor can tell this to you, I cannot forecast and even you cannot tell.

You say, "Guruji, we shall start meditation after a few years. Guruji, let my son's marriage be over, then I shall accomplish the Sadhana which you have given to me & come to you."

When will the marriage take place, when will your daughter-in-law arrive, when will you teach her to prepare food and when shall you come to me? What, if something happens to you in between? What if death snatches you away from this world? You cannot tell! Hence, only the moments of the present, which are in your hands are your own. And when you shall use them properly, only then shall you achieve totality of life.

I have told you that totality of life cannot be achieved just by listening to preachings. Sadhana is the only medium between you and God. And, you can reach that state only through this medium. By giving away charity you will not reach Him, you shall only gain a contentment.

By building a temple you may feel satisfied, that you have established an idol of God. This is not the way to achieve totality of life, this is only a social work and nothing else.

You listen to discourses, this is also a way to achieve peace of mind, this in itself is not Sadhana. Sadhana is something different, Sadhana is in no way linked to visiting a temple or going to a park.

Sadhana is an entirely distinct concept. Praying is something else, chanting the name of God, closing one's eyes, giving charity are all different and none of these is in any way linked to Sadhana.

Sadhana has a separate identity. Sadhana is the only medium through which you can reach the state of divinity, where you can attain realisation of God.

Brahmanandam	Param	Sukhadam
Kevalam	Gyan	Murti.
Dwandateetam	Gagan	Sadrisham
Tatvamasyadi		Lakshyam.

This state is beyond all confusion. Here, there is no conflict, no fear, no sign of death. Here death cannot touch you. When Lord Ram has not died, even you cannot die. When Lord Krishna, Buddha and Mahavir have not died then you too can become immortal.

And why not. . . ? You very well know the name of Ram, you also know that he was the son of Dashrath. But what was the name of Dashrath's father? You also do not know what was his grand-father's name?

This is because they died, while Ram did not. Ram did not die because we still remember him but the grand-father of Ram. . . , he died. To make it more clear let me explain this way. You know the name of your father and I believe this, you also know the name of your grand-father, but none of you know the name of your great grand-father.

A person who lived four generations before, has died, you too shall die. Your sons will remember you but your great grand-sons will not remember even your name. This is because this is the prevailing trend. Just see how soon a person is completely forgotten after his death.

And so that he may live on, a person marks a road as 'Lakshmi Nath Road'. He thinks that when he dies, people will at least remember him by the name given to the road. Some one builds a temple and dies and someone gives form to a new religion and dies.

And, this they do, so that their names may live on even after their death. But it's useless to name a road as Lakshmi Nath Road. You may name your house as 'Kaushalya Bhawan', but it is not necessary that the name Kaushalya will be remembered. Your daughter-in-law will change the name from Kaushalya to Sumitra. Then what shall you do? One cannot live in the hearts of others this way. This is not the proper method. We are only deceiving ourselves if we think that perhaps we will live on this way. This is not the way to become immortal. Lord Ram did not put up a board highlighting his name, and neither Lord Krishna did any such thing in order to make his name immortal. Even Lord Buddha did not put up any such display-board, but still he lives on. Every one among us remembers his name. He is still alive amongst his disciples spread all over the world in over twenty-seven countries. His body died, but he lives on.

And you too can live on, through the medium of Sadhana. Even Ram accomplished Sadhanas living for thirteen years in forests with Yogis and ascetics.

Krishna accomplished Sadhanas in the hermitage of Guru Sandipan. Lord Buddha lives on through the medium of Sadhanas, Lord Mahavir lives on, Shankaracharya, Gorakhnath all live on and even you can become immortal through Sadhanas.

But Sadhana cannot be learnt by going to a temple. . . One should go to a temple, I do not ask you to stop visiting a temple. One should give away charity, one should help the poor, one should listen to preachings, one should earn money because all these are necessary for a householder.

But through them you cannot live till eternity, through them you cannot attain joy, and you cannot achieve totality of life. And if there isn't totality then your life is imperfect.

The only way to it is Sadhana. . . Sadhana is something distinct from preaching and from Mantras. If you keep chanting 'Hare Ram! Hare Krishna!' two thousand times daily, if you say

that devotion means just praying before God, then it is not so. It is not necessary that He will appear before you, you may pray as much as you wish.

A beggar approaches you and begs for alms in a humble voice, with his eyes filled with tears and says, "I am hungry, my children are starving, please give me some money." If your heart fills with pity you shall give something to him otherwise you won't. It all depends upon you. But if a person comes before you and threateningly says to you, "I am hungry and I want five rupees at all costs." You will think that it would be better to give him something and you do so.

When you are devoted then, it is not necessary that your devotion would be so deep that God would surely grant totality to your life. But in Sadhana, you are sure to achieve success. It cannot happen that you perform a Sadhana and do not achieve totality of life and it cannot happen that deficiencies fail to be removed from your life.

When can we do Sadhana? Sadhana is only possible when all the deficiencies and shortcomings of your life are removed. If you are starving and have no food, then you cannot concentrate, even if you sit down with your eyes closed.

Once there was a very tyrannical king who was very cruel and despotic. One day he called five muslim and five hindu priests and asked them, "What is God like? What is the form of your Allah?"

The priests replied, "What do you ask? What is the form of God? How should we tell you? Well, your highness, God can be in the form of Ram, with a bow and arrow in his hands, and he may be like Krishna with a flute in his hand."

The king said, "No. . . no, God must be but one. He cannot have fifty forms. What you speak of, are different forms. Tell me what is God like?"

The priests said, "We have told you that he has different forms. God may be with a flute in his hand, or with a bow & arrow in his hand. God may also be in the form of Durga, Bhawani, Jagdamba or a form with eight or more hands."

The king persisted, "No! This cannot be. All of you tell me what is God like? What is his actual form? He must be one, for Brahma is one."

But none of the priests could satisfy the king and all of them were put into prison. They were given only water to drink. No food was given. One day passed. The muslim priests started praying to Allah, the hindu priests prayed to Ram and Krishna. Thus, two days passed. All of them were worried, as to what would happen to them. They kept praying. The next day they forgot their prayers and started to worry when they would get some food. What was their fault, they thought.

One more day passed and they started shouting for food. All of them forgot their Gods and only cried out for food. They stopped praying. On the fifth day all of them lay on the floor due to weakness. Whenever they closed their eyes, all they saw was, round loafs of bread.

The king had them brought before him and asked again, "What is God like?" All of them answered in unison. "God is round like a loaf of bread."

And if all of you are starving and I teach you Sadhana then all that shall appear before your eyes will be food.

Hence, first it is necessary to remove all short-comings in your life through Sadhana. And we shall achieve totality only when all the scarcity in one's lives is removed. This is necessary for we are just householders.

If we had been ascetics, then it wouldn't have mattered. If I had been an ascetic I would have said to you— "Leave your house, come with me to Haridwar." You would have said, "Your Holiness!

You are an ascetic, it is fine with you to say so, but I have a daughter and have to get her married first. You have no daughter, what do you know of worldly responsibilities?" And all this is true, for, an ascetic cannot know all this, he cannot understand the responsibility of having a daughter, he cannot understand all the problems faced in a family life. Only you can understand all this.

An ascetic does not know what hunger is because wherever he goes people offer food to him in devotion. The ascetics are healthier than us, while we have to struggle for food. Their cheeks are full while our's are sunken. No ascetic has to go hungry, while we always have to worry about food, clothing and all other tensions which fill our life. This is because they do not have to struggle for food, they get it free, while we have to toil hard and then too, we manage to earn just enough to fill our bellies.

Hence, Sadhana is a process of removing all the shortcomings of life. If you are ill and I ask you to accomplish a Sadhana, then you cannot carry it out. How can you do penance when you can't even speak out due to incessant coughing?

If you do not have a son, you cannot accomplish a Sadhana because you shall always be worried about having a child. If you have a daughter of marriageable age, then too you won't be able to concentrate your mind. If I ask you to go and meditate closing your eyes, and you have a quarrelsome spouse, then as soon as you sit down in meditation she will start shouting at you, "I told you he can teach nothing. Of what use is all this sitting with your eyes closed? Why don't you go to the shop?"

That is why all problems of life should be first sorted out. The verse which I had recited in the beginning means that a Guru must help in removing all the problems from one's life through Sadhana and he is a Guru only if he is able to do so. Those who just preach and leave are not Gurus. . . Preaching is just a means

to earn a living, because if I preach before you, you shall offer five, ten, twenty rupees. And if you offer two hundred or more rupees daily then I shall earn at least eight thousand rupees in a month which is even more than what a collector earns.

I do not have to work while, you have to sit in your shop all day long. I will give a discourse, speak a few words and will earn eight thousand rupees. But this way your problems will not be solved. Such a person in fact cannot be a Guru.

Guru is someone who can understand your problems. Guru is one who remains with you through all ups & downs of life. Guru is one who explains such Sadhanas to you through which all your problems can be solved.

Your tensions cannot be removed by you. . . if this had been possible you would already have done so and you wouldn't then have come to me. If you could have vanquished your poverty or could have cleared your debts on your own, then why would you have come to me. Then what would have been the need of a Guru? You have toiled for forty long years and the results are before you.

You have seen for forty years, that your son is disobedient. You may try as much, he won't listen to you. If he is not studying you cannot make him study. If your wife keeps quarrelling you can't prevent it. If you are ill and even after consuming different medicines you have not been cured then what should be done?

The only way out, is obtaining a Guru who can understand your problems and who has himself achieved totality in life. If his own life is incomplete then what can he give to you? How can someone, who asks for mere five rupees from you, make your life affluent?

If, I expect you to offer ten rupees to me then how can I make you wealthy & prosperous? If this is so, I myself am a beggar, then how can I help you? To help you, I myself must be

fully accomplished in Sadhana.

I say all this because all the problems, tensions in our lives can be solved only through Sadhana. The Shastras have given a Shlok which presents the basic thought behind Sadhana —

**Poorvei Matam Poorva Madeiv Tulyam
Gyanorthavaparitam Bhavatam Sadeiv,
Chintyovmev Bhavatam Paripurna Purnam,
Purno Twadam Bhavat Purna Madeiv Purnam.**

Sadhana means, obtaining that divine help by the chanting of different Mantras, through which we can achieve totality of life. We can obtain wealth through Lakshmi Sadhana and knowledge & wisdom through Saraswati Sadhana. We are ordinary human beings and we cannot accomplish Sadhana with the help of human beings.

For achieving success in Sadhana it is hence, necessary to know about all the Gods. You chant the Mantras of the Gods, but are you acquainted with the form of the Gods? You make offerings to Lord Ram but you are not sure if you know his true form. Only when you realise the true form, will you be able to fuse in the Almighty and thus achieve success.

Through Sadhana, you shall be able to form a link with God. He will be able to understand you and you shall be able to realise his true form. This is why it is said, in this Shlok, that if you chant the Mantras related to Lakshmi, Saraswati, Lord Shiva daily and with full devotion, then surely the distance between you and God will diminish.

When this distance shall diminish you shall surely obtain something from them, because they are complete personalities in themselves. This is why we call them God, and this is why we worship them as Lakshmi, Saraswati, Shiva, Brahma & Vishnu. They are Yogis who have achieved totality and we can achieve the

same from them.

We can obtain hundred or say thousand rupees easily, from a millionaire, because he is so rich. Lakshmi has infinite wealth more than any billionaire and we can obtain wealth from her, but only when the distance between us and her becomes less. And the way to come closer is Sadhana and Sadhana means chanting of Mantras which comprises of special words which the Gods can understand. If I speak to you in Chinese or Persian, you won't understand a word of it. Similarly, Gods understand the language of Mantras.

It is not necessary that the person who is your Guru at the time of your birth shall remain your Guru throughout your life. Sage Dattatreya had twenty-four Gurus. Similarly, Lord Ram had six Gurus. First Guru was Vashisht, then Vishwamitra who initiated him through Diksha and who taught him the art of using weapons, then Garg, Atri, Kanaad and finally Pulastaya.

Krishna too had ¹two Gurus Sandipan and Dron. Guru is someone who gives ^{3M}knowledge and wisdom. Wherever you can obtain knowledge you should do so. If you are performing a Sadhana, if you worship daily, if you are devoting yourself in the feet of God, keep doing all this— but even after ⁴ten years of such devotion and prayers you will not be able to solve your problems?

The way to these solutions is different. The way to Connaught Place is different & the way to Karol Bagh is different. If you wish to go to Karol Bagh you will have to take the road to Karol Bagh and if you wish to go to Connaught Place then you will have to choose a different path. And when you choose prudently you will reach your destination and then all your problems shall be solved.

The next step is to reach the state called Brahma and the third step is the process of losing oneself in joy. And these three states are possible only through Sadhana.

It was not possible to explain the intricacies of Sadhana in such a short discourse. But there are some books written by me through which you can gain the basic knowledge of Sadhana, even when being busy in your life and even when leading a life of devotion.

I can speak on devotion just as well, as I have spoken on Sadhana, I could have spoken on the Vedas, the Upnishads, Purans and even on Brahma just as well which you wouldn't have understood.

If you had been great scholars I could have given a discourse on Brahma. What is Brahma? Where is he? I could have spoken on this subject but I had to speak on something which would be beneficial in your lives.

And next time when I get a chance, I will explain the intricacies of Sadhana. I will explain what is Sadhana? How can it be accomplished? I wish that there remains no deficiency in your lives neither in the mundane sphere, nor in the spiritual sphere. May you achieve completeness in both these spheres of life.

May you attain all that in your life which has been called Dharma. May you acquire so much money that you go on to build temples, schools, orphanages and may you become wealthy and prosperous.

May you acquire all pleasures of life, a good wife, children, friends, comforts, fortune and prosperity. And when you achieve all this, you will be able to attain salvation along with great peace.

But, for all this a Guru is essential. This is why a Guru is called Brahma, Vishnu, Shiva and the ultimate divine power, the Param Brahma. If he is a real Guru, only then he is Param Brahma, but if he is an impostor he cannot be.

Guru can be fraud, Guru can be deceitful, Guru can be unfaithful, he may loot you, but such persons are not in the

real sense Gurus. Only one who can show you the right path is a Guru. May you acquire such a Guru in this life itself.

In Rajasthan, from where I come, 'Nigura' is a word used as an abuse. If a person does not have a Guru in his life then it is an abuse in itself. You are Nigura means you do not have a Guru. How then shall you achieve totality of life? This is the worst abuse.

I bless you and may you obtain a real Guru in your life, may you achieve totality in your life. May you attain prosperity.

Once again, I bless you from the depths of my heart.

- ✱ *In a discourse related to Kundalini you have stressed on Dhyan. Please explain, what Dhyan Yog is?*
- ✱ *Radha and Lalita were both loved by Lord Krishna, then what was the reason that Radha attained salvation while Lalita had to take birth twenty-five times to achieve it?*
- ✱ *Does life only denote the journey from birth to death?*
- ✱ *What are the states of Dvait & Advait?*
- ✱ *What are the Vedas?*
- ✱ *"Purnamadah Purnamidam . . . I am complete and I wish to fuse in the totality." Is this possible? If yes, then how?*



Dhyan Yog

Dhyanam Vadeyam Sahitam Vadeyam
Pranorthava Charitam Sadeiv.
Aatamanubhuti Pranatam Paramam Vadevam.
Gyano Satarvei Sahitam Pranamyam.

Dhyan or meditation is the process of understanding life, of harmonising with it perfectly, of unravelling its subtle mysteries, of living it to the full and of entering into oneself.

Today, the significance and the value of Dhyan has been enhanced manifold. Dhyan means a state where we become totally cut-off from the outer world, where we have no link at all with the external world and where it seems dwarfed and insignificant before us. But ordinarily, this state is difficult to achieve. It becomes difficult because human beings are torn apart by two different thoughts, two different perceptions, two different concepts, two different notions. One is his rational mind and the other the feelings of his heart.

The rational mind always encourages him onto the wrong path. It always builds up baseless fear in him. It initiates in him a line of thought through which the person is misled, and he

starts doubting everything. In fact, mind is nothing but doubts & suspicion.

Another word for doubt, is mind. Entertaining a feeling of vanity is mind. The mind initiates a person into thinking- I am something, I am a scholar, I am competent, I am intelligent, I am educated, I have so much wealth, I have all the comforts. It is the mind or the brain which builds up vanity, false pride, arrogance in a person and subdues the feelings of his heart. The brain works on logic and it cannot understand the real form of a personality. It cannot take one to the state of super-conscience.

This is why all the Yogis and ascetics have emphasized on only one fact that the essence of life cannot be realised with the help of the rational mind, and where the extent of the brain ends, that of the heart begins.

Lalita was a close friend of Radha. She had to take birth twenty-five times in order to achieve what Radha did in her very first birth. Radha & Lalita both loved Krishna and Krishna too was showering both of them equally with his divine love. Then what was the reason that Radha attained salvation in that very life, while Lalita had to take birth twenty-five times?

The main reason behind this was that the ego of Radha had been humbled. She believed that Krishna could not love anyone else, other than her. She thought that if Krishna loved her, then he loved only her and no one else. . . , and that it did not matter if he always remained surrounded by so many Gopis because Radha was only one, there couldn't be several Radhas.

Krishna could look at others but could never form an image of someone else in his heart. This was because Radha had subdued her ego and had lost herself in her love. This process of losing one's ego, one's false pride is the way to stop the brain from useless arguments.

Lalita was egoistic. Although she was a good friend of Radha, she had spent her childhood with Radha and she went where ever Radha would go, but Lalita's rational mind always forced her to think — Perhaps Krishna loves Radha more. Krishna is closer to Radha, he likes her more than he likes me, when he plays his flute he does so to captivate Radha and not me. . . and so on. And this logical mind of Lalita did not allow the feelings of her heart, her love, to come out in the clear. Lalita could not realise the essence of life and hence, she was born again & again, and again. . . And then in her twenty-fifth birth she became famous as Meera. On being born as Meera all her ego, her vanity was vanquished, her logic was subdued and she said — Girdhar Gopal (Lord Krishna) is my only love, I know no one else I have only one God, one thought, one perception. I know only one & that is Krishna who wears a crown of peacock feathers and is my only companion. I know only Krishna. In the whole world there is no other man, there is only one man and he is Krishna.

She completely wiped out her ego. . . and on achieving this she became fully devoted and went into a state of Dhyan(meditation), thus attaining salvation. Her soul fused with the divine and she attained the state called salvation, and the state called the realisation of Brahma.

I have deliberately taken this example here, to make it clear that a person can achieve the realisation of Brahma in one single life through Dhyan. If there remains even some ego in a person, then he has to take birth again and again. This ego may be subdued after two births, or may be after three births. May be it could take another twenty births.

Radha achieved this state in only one birth and fused her soul fully with Brahma. She lost her identity in the love of Krishna and became one with him. Thus where there is ego there is no Brahma, there is no divinity and there cannot be true joy.

You are all sitting before me and I am explaining to you the process of Dhyan Yog. You should first of all understand that you have no identity of your own, you are absolutely nothing. You should feel that in your life there is no place for ego. You think — I am a man, that I am a professor, I am rich, I am poor, I am more close to the Guru, I am not so close to the Guru, I love the Guru and so on. The moment you get rid of such thoughts you shall cover the first step on the path of Dhyan Yog.

And, this first step itself is a process of entering one's own self. The brain can only analyse the outer world, it can only perceive the external form, it can only transmit its thoughts to the outside.

Where the feelings of the heart are allowed to come up, the external world becomes obscure. Dhyan is thus nothing but arousing the true feelings of the heart, like love & affection. In order to enter the process of Dhyan it is first necessary to cut off your life, from the outer world.

You must understand that there is nothing for you in this outer world, you must understand that you have no existence. If I am before you, then it must be clear that only I am before you. I know you well not only in this present life but from the past twenty-five lives. And I know that again and again your ego overpowers your finer qualities.

Each time I have cautioned you and each time I tell you that I would take you to the state of Brahma in this very life, and I have guaranteed it . . .

But a guarantee shall work when you too shall strive hard, when you wipe out your ego, when you are able to subdue your vanity. It does not at all matter what you are, or who you are. . . ? Life is in fact something more than all this. Taking birth and then dying one day is not life.

Life actually is an unending chain which links all the previous lives of a person to his present and future lives. I have

been a witness to your life for the past forty - fifty years, I have been with you and know about all your actions. Every time you have come before me I have advised you to achieve totality of life through the process of Sadhana. Your coming generations won't care who you were, they will only be interested in what you achieved.

To achieve something in life, one has to lose a lot of things. One has to get rid of the external thoughts, the actions, the worldly perceptions. On achieving this you will be able to close your eyes & sit still without any movement in your body or any disturbance in your mind. You have your own distinct form and I, your Guru, am before you. This is called *Dvait* i.e. two distinct forms. And the process of changing the state of *Dvait* into *Advait* (oneness) is Dhyan.

This is a state of *Dvait* because I am before you, and each of us is the supplement of the other. Until you become one with me, until you learn to enter your conscience, this *Dvait* shall remain. . . *Dvait* means the existence of the influence of the brain, and your brain shall argue— "How can this Guru bestow totality of life upon me?"

The mind shall always misguide you. How can Guruji take me to the state of Brahma.? What shall be achieved by closing my eyes? Guruji has said close your eyes for half an hour. What shall be accomplished by this?

Until the mind remains unbridled this *Dvait* shall remain. To get rid of it you shall have to immerse yourself completely in the Guru and become one with him.

I too had to immerse myself and I did it without any hesitation. I too had a wife, sons, daughters, relatives, but I jumped into this vast ocean and obtained pearls. What I am telling you about, is my own experience of having obtained these pearls and I am not just repeating something I have heard.

I am telling you something which I have seen with my own eyes. And I have observed that one who has the courage to jump into the ocean can obtain these riches. A person who keeps sitting on the shore, who only thinks of jumping in can achieve nothing. The Guru persuades the disciple and so he walks one step, then stops and thinks of his wife & children. "What would they think? What will happen to them?" he says to himself. Such a person cannot jump into this deep ocean.

He is born in a state of dualism *i.e.* Dvait and will die in the same state, and dying thus is the worst kind of death. There is no difference in the death of such a person and a dog's death. The only difference is that the carcass of the dog is thrown away in the garbage, while he is cremated.

The divine state is that of Advait and in this state there remains no difference between you and me. I am using the word me or I, because I am your Guru. You are a drop, I am an ocean and the drop has to intermingle with the ocean. If the drop wants to mix with the ocean it shall have to lose its identity. You shall have to devote yourself fully in the Guru's feet.

I am saying all this, because first you have to become a seed for only then shall you be able to grow up into a large shady tree. But this shall happen only when the seed loses itself in the soil.

If the seed says that it does not wish to mix with the soil, then it won't grow up into a tree. Only when it gets embedded in the soil, will it germinate and grow up into a large tree and thousands of people will enjoy its soothing collonade.

I too, was once a seed, I got embedded in the earth, under the soil, I lost my identity and did not worry that I am a Brahmin or my father is rich, or I have a wife, daughters & sons. I did not even think what shall happen to them. My only aim was to intermix with the soil. And as I did this, today I am a large shady tree and under my shade thousands of disciples obtain divine joy.

Mind it, I have used the word joy and not comforts. Comfort is a very contemptible word. Comforts are sought by people who are worldly and where there are comforts there are bound to be sorrows & tensions.

Where day dawns the night too shall set in. They are the two sides of the same coin. It can never happen that comforts will remain forever, this is not at all possible. After comforts & pleasures, sorrows & tensions are bound to follow. But after joy there will be still more joy. After attaining true joy, death, tensions, obstacles can never influence you. . . and true joy is possible only through Dhyan.

This process of losing oneself in Dhyan is in fact a divine process through which the elixir of life can be obtained. The process, the thoughts which I am putting before you is a new concept. I won't ask you to pick a rosary and start chanting a Mantra.

I won't even ask you to sit humbly before the idols of Gods and pray to them with folded hands. I want you to liberate yourself from this never-ending circle of life and death. I wish to tell you that it is not correct to take birth again and again. Because each time you are born you forget all your achievements and who you really are.

In some lives you lead a good moral life and in others you lead a lowly life. You take birth again, grow up and I catch up with you, I hold your hand and tell you that this is not the way to lead your life. . . , I explain to you that you have to liberate yourself in this very life through the medium of Dhyan.

A new wave rises in your life and then it dies away. Again, you become enmeshed in the snares of wealth, position, family and you forget your real aim. . . and this process of forgetting is the work of your brain. Until your brain, your ego are bridled, you won't be able to attain the state of Dhyan.

The initiation of the state of Dhyan is a continuous process and only by following this process can Dhyan be attained. When I lead you into this state of Dhyan, when I lead you to the path of immortality then you will have to cut yourself off from the outer world. You will have to develop a confidence that you are all alone, that you are not bound by anything and that you are freely floating in a huge ocean.

You will be in a state where there is no end, no boundary; you shall be in a boundless realm. But don't be afraid for I will always be with you. Don't feel that you are all alone on this path because holding your hand, I will take you to the state of 'Brahma'. I will surely help you in realising the Brahma and in liberating you of all fears and the cycle of life and death, in this birth itself.

A person can achieve greatness through the medium of Dhyan or meditation. He can achieve divinity of the Gods. In fact, he can attain the pedestal of Gods. And I am trying to make you understand that you don't have to pray before the Gods, you don't have to fold your hands, you don't have to chant Mantras and you don't have to feel dwarfed before anyone. You are in no way inferior to the Gods.

I am now explaining to you the verse recited by a sage which says—

Purnamadah		Purnamidam
Purnaad	Purna	Maduchayate
Purnasya		Purnamadaya
Purna	Mevah	Va Shishayate

i.e. "I am complete and want to lose myself in the totality. . . ." And I too am explaining to you that you are complete in yourself. You have only to recognise your true self. You are sitting before me to achieve totality of life. The need is but for you to jump, and as soon as you jump, you will lose your identity to the ocean and the ocean shall with open arms em-

brace you and merge you into itself. And I shall always remain with you, before you.

I am present in the thundering of the clouds. The sweet voice of a cuckoo which you hear, is my voice. And I am present in the rose which blooms with all its beauty.

When you look at something then too, it is through me that you see. . . and you will reach this state of totality when only one aim, one thought remains in your mind and that is to achieve completeness in life & to lose yourself.

A question arises. In what or whom should we lose ourselves?

I am standing before you with open arms I am telling you that you are nothing more than a mere drop. Just as a drop falls on red hot iron and vanishes, similar is your life. Such a life is useless, aimless and you shall achieve nothing from it.

If you want to attain joy in your life then you will have to learn to devote yourself, you will have to learn to fuse your soul with the soul of the Guru, you will have to lose your identity. You will have to acquire a competent Guru, a guide, a teacher. . . It is by great fortune that a person is able to obtain a living, competent and an accomplished Guru. There have been several generations without a real Guru. They did have Gurus but these Gurus were frauds, and were selfish. They could not obtain Gurus who could guide them onto the right path, who could help them life after life, for such Gurus are obtained by chance.

In any moment of your life a Guru may appear before you. Generally, one of the two things may happen. Either you may walk away from, him, without recognising him, or the Guru may go away on his own when you don't recognise him. But if you are fortunate to realise his true form then you should hold his feet firmly.

Because, you have to achieve totality of life, because you are a mere drop and you have to acquire the form of an ocean.

Today, if you become an ocean tomorrow you can become a cloud. Then you can float freely in the sky, you can rain down and form rivers. These rivers will produce greenery in the fields & thousands of farmers will be filled with joy. The rivers will make the land green & fertile, and then shall again merge into the ocean.

You are not destined to remain as a mere drop. You have to become a cloud, you have to spread in the sky, you have to produce thunder. You have to become a cloud showering joy over all, on seeing which the heart shall start singing, the birds shall start chirping and the flowers of rose shall start blooming. You have to become life itself, you have to become a process of life.

And for this you have to lose yourself, you have to link yourself with the soul of the Guru and you have to fuse with divinity. And this in turn requires that you give up everything you have.

You have to give up all your tensions, your problems and your sorrows. I am not asking you to share with me only your happiness & pleasures; along with them, I also want to share your worries, your pains, your sufferings. I want everything you possess. You should come before me in your actual form. You have to come to me and empty out all you possess. And on this blank sheet I will write down the formula for attaining totality. I shall then, fill you with divinity.

Then I shall be able to tell you what the totality of life is, what true joy is and what greatness is.

Pleasures, wealth and money are not true prosperity. True prosperity means that wherever you are, your face should remain filled with radiance, your eyes sparkle with enthusiasm. Then when you shall look at someone your eyes shall shower affection, when you shall talk to someone the other person shall be drawn towards you.

When you reach this state you must understand that you are now ready to become fully devoted, that the drop is ready to merge into the ocean. . . and this state can be achieved only through a Guru. Only a competent and accomplished Guru can initiate you into this state. Only the Guru, who has been holding your hand since several previous births, can lead you on.

A Guru whom you do not know properly, who doesn't know you, won't be able to understand your previous lives and hence, he won't be able to lead you on. When he himself is ignorant, so how will he help you? This is why, I am explaining to you the process of Dhyan through which you can enter deep into your own conscience.

For this, you have to sit down, with a peaceful mind. You don't need any medium of concentration, for you have to go into deep formless meditation and have to make your mind devoid of all thoughts.

Even if some thought invades your mind, you have to get rid of it. You have to reach the state of thoughtless mind. After that you will close your eyes and try to enter into your own conscience.

In this body, there are seven stages and you have to enter into each of these seven stages. You don't have to do anything, for once you enter your conscience, this process shall go on endlessly.

You must try not to force yourself into this process because if you try thus, your mind shall become dominant. Your mind shall tell you that if you force yourself you will reach your conscience. But it is not so. This is a self-acting process.

Where the seven stages shall end, the extent of the universe shall begin . . . and sitting in the centre of the universe is your Guru with a smile on his face. Reaching this state you have to devote your soul, you have to go into eternal Samadhi and you

have to reach the state of super-conscience. And this state of super-conscience can be achieved only through Dhyān Yog, and only this process will initiate the flow of divinity into your life.

At this moment sitting before you, I am awakening your conscience with the powers of my soul. I am leading you onto the path of divinity. You are not merely sitting before me. You are linked to me and the radiance of my powers is elevating you to new spiritual heights. The powers of my soul and of my penance are in contact with your souls and are awakening the conscience present in each one of you.

When the gentle breeze of spring starts blowing, a flower of rose blooms into full magnificence. For the blooming of the rose, brains are not required. There is no influence of mind, to say, that first this petal will open, then this and then that.

A rose does not have to think, or plan. As soon as the spring breeze starts blowing, it blooms and fills the whole atmosphere with its pleasant fragrance.

My body in itself is like a flower of rose, like a lotus. It is pure in its form, divine and with a heavenly fragrance. And I am making this fragrance flow into you.

I am in contact with the soul of each one of you. I am trying to awaken your conscience. I am not just sitting here, you are not sitting before me. Slowly I am taking you to the level where I am actually present . . . What you see before you is just a body. I am in fact present beyond the seven stages inside your body, in a state called immortality, totality and meditation.

I bless you and may you surely achieve immortality in this very birth. I bless you from the bottom of my heart.

- ✱ *Why don't we achieve mental peace and happiness even after obtaining all comforts & pleasures in our lives?*
- ✱ *Lord Krishna has said in Geeta that the whole universe is present within you. Is there any way through which it can be realised?*
- ✱ *There has been a lot of difference in opinion regarding Kundalini amongst the scholars & the Yogis. What is Kundalini?*
- ✱ *What is the difference between Gyan & Vigyan i.e. knowledge & science?*
- ✱ *In order to enter oneself and reach the conscience, is it necessary to understand and awaken the Kundalini?*
- ✱ *Is the company of a Guru essential to understand Kundalini Yog?*
- ✱ *How can we reach the sub-conscience?*



Kundalini Tantra

Devyam Bhavetam Paripurna Roopam
Gyaneiv . Chintyam Mam Deh Nityam
Saasvam Vadanya Vadatambhav Sindhu Roopam
Deham Kulam Kul Kundalini Vei Prapannam.

We can understand the Kundalini! We have the capacity to understand the whole world. Through our efforts we have crossed the oceans, flown in the skies, covered the whole length & breadth of earth on foot, and have even gone into space.

We have succeeded in travelling to other planets. We have explored every corner of this earth, but we have not been able to explore deep into ourselves, we have not been able to realise our true forms and we have not been able to recognise our actual capacities. All our efforts shall go in vain until we understand the process of entering our own conscience. The situation in which we are today is similar to that of a thirsty person, who goes to the sea shore. The sea has tons & tons of water but he cannot quench his thirst. It is like a person who goes to the North pole and wishes for a shady tree there. There he shall find huge icebergs and fields of snow but he won't find a tree.

Similarly, man has explored the entire earth, he has travelled far and wide, he has even stepped out into space. He has reached the moon and is trying to set foot on other planets like Mars, Venus. . . He has explored the deepest seas and oceans and has drilled deep into the earth. But even after having achieved all this he has never attempted to recognise his own self.

This has been the greatest weakness of man. And this is why, even after so much development in science, he has not been able to achieve true happiness, joy, peace and pleasure.

This is in fact not possible, because science has provided with only comforts and amenities through its various achievements, be it exploring the seas, or exploring the space.

Science has provided with modern amenities like fans, televisions, aeroplanes for making human life more comfortable . . . But through them true joy cannot be attained. Until man achieves happiness, he shall always be troubled with tensions, problems & sorrows of life.

He may be seen smiling but the smile shall be artificial. Behind this smile we shall find thousands of pains & sufferings. If we try to look into a person's life we shall find sorrows, tensions and disgust. If we talk to him we shall find that he considers himself to be the most troubled person on the earth.

Why is there so much pain and suffering even after so much progress in the field of science? Science has always endeavoured to make human life more and more comfortable, but the more science invented new things the more afflicted man has become.

As more medicines were discovered, more diseases came up. As science invented new systems of transport man became so dependent on them that today he cannot even walk two-four kilometres.

Even the average age limit has come down from hundred years to sixty years. Earlier our ancestors used to live even to the

ages of 100-120 years. Today we may find rural folks of the age 80-90 years. The person living in a city, although he is educated, and uses all scientific amenities, hardly lives to an age of 50-60 years.

I am trying to help you enter your bodies and reach the soul which lies within. I am explaining to you that this fast life this deceit, these lies, and these amenities cannot give you true joy in life. These cannot bring satisfaction, peace and totality in your life.

If this is so, then science is not at all useful to man. Science just builds the ego & vanity in man. Science says that man has achieved so much. But in which field? Fine! The minds have developed but the feelings of the heart like love & affection have been subdued. Where mind is predominant there cannot be true joy. Where mind prevails, devotion cannot generate. . . and where devotion cannot generate, there can never be happiness.

A mind oriented person cannot realise happiness in the thundering of the clouds. A scientist cannot hear the music produced by the rustling of leaves in spring time. The scientist cannot understand the humming song of a bee. He cannot enjoy the rhythmic beat of waves. And why? Because science has no instrument to measure such things.

In comparison to comforts, God has given unlimited, boundless extent to joy. He has instilled music in the flow of a river. He has filled the clouds with lightening he has bestowed the clouds with thunder. He has instilled music in the voice of a cuckoo and has blessed a peacock with an enchanting dance. And, God has created all this so that one can attain joy & happiness.

But it is very unfortunate that man is not able to achieve what he should. Rather, he is blindly running after all that is useless for him and this madness stops only when he dies.

He strives so hard to obtain all comforts but he himself is not able to enjoy them as he keeps running after more and more all through his life. A person earns millions of rupees. But to what use? He cannot go to Haridwar, he cannot enjoy the gentle music of a river by sitting on its bank, he cannot go to Amarnath to have the Darshan of God.

Such a person starts his life and ends his life in the same way. Such life is in fact meaningless. This is not the way to achieve happiness. Such life cannot even be called human. Human life, according to the sages, does not constitute totality in itself. They have said that the joy present in our hearts is in fact the totality of life.

Lord Krishna has said in *Geeta*, that if you want to see the universe, look into your own heart, because the whole world, the entire universe is present within you. Just look into your own self and you will find hundreds of planets and stars revolving around you. Close your eyes and look within.

The process of looking with closed eyes is called Dhyan or meditation and the Yogis have called it the state of awakening of the Kundalini.

First, let me explain to you the process, which is the awakening of the Kundalini, because there seems to be a lot of contradiction in the opinions of the scholars & the Yogis. They say that Kundalini power is in the shape of a coiled up snake which is present in one's body. Some say, it is in the centre of the spinal chord. Others say, it is at the base of the spinal chord from where it rises and along the spine reaches the brain.

I feel that this definition is wrong and this is nothing but deceiving the ignorant people. It is very much clear that these scholars do not know anything. They have started speaking about Kundalini, only on the basis of what all they have heard or read.

This is not the actual form of Kundalini. If this had been so then it could have been activated just by passing electric current through the body. When an electric shock can be used to activate some organ of the body, then it can also be used to awaken the Kundalini - for Kundalini is said to be just a recumbent nerve. But in actual practice Kundalini cannot be activated thus. The nerves Ida, Pingala & Sushumna cannot be activated by such a method. This is not possible because Gyan (true knowledge) cannot be attained with the help of science. One cannot induce knowledge, through science and it is not possible to understand Gyan through science.

In order to attain spiritual knowledge i.e. Gyan, it is first necessary to understand a human being and to understand a human being it is first essential to understand true joy.

True joy means, allowing the feelings of the heart to come out and liberate themselves. To develop the feeling of love, devotion and affection is true joy. There is said to be a divine lotus within us, the lotus of our conscience. And activating this lotus is true joy.

If you go to a doctor and say, there is a lotus in your heart, then the doctor will tear apart the whole body but shall not be able to find any lotus, any conscience or soul. He will only find bones, tissues, veins, arteries but he won't be able to find the soul, for he does not know where to look for it. All this is beyond his understanding because he believes only in what he sees in this outer world, with his eyes.

What we see outside is science and what we seek within is Gyan or true knowledge. This is the basic difference and I am trying to take you within yourself. And within you there isn't just your heart or the universe, but all the Gods & Goddesses are present there. To see all this you will have to close your eyes and look within.

As soon as your eyes close and you get cut off from this world then the eyes of your conscience shall open up. This is a natural process. When you drink water, your thirst is bound to be quenched, when you eat food your hunger is bound to be satisfied.

The image of the Kundalini with which you have been acquainted is not real. You shall be able to actually see it only when you close your eyes and for this continuous practice is necessary.

If I close my eyes and wish to see Gangotri then I shall surely be able to see it for I have been there. I will be able to see Gangotri, Gomukh, the source of river Ganga.

This whole scene will appear in my mind. My eyes are closed and Gangotri is not present before me, but I can see its image in my mind.

The process of seeing with the eyes closed is called Dhyan. For this, it is necessary to cut oneself off from the outer world and to get rid of all thoughts.

To achieve the state of thoughtless mind it is first essential to build up a feeling that if there is anyone in the world it is me. Other than me there is nothing else. The Shastras have always elucidated

Aham Brahmasmi, Dwitiyo Nasti

i.e. I am Brahma, other than me there is no one else in this universe.

If I enter myself I shall be able to see the whole universe.

And today, I am explaining to you the process of awakening the soul, the process of seeing the universe present within. And this process of looking within is called the state of awakening of the Kundalini or the process of meditation on the Kundalini.

For this, it is not necessary that the Kundalini should be activated. It is not relevant where the Kundalini is located in your

body? You don't even need to know where the Ida, Pingala and Sushumna nerves meet in your body, where do they originate from or where do they end?

You need not even know where the Amrit Kund or the Sahastrar is? Or how it takes a man from death to immortality?

There is absolutely no need to know all this. Your thoughts should be concentrated on how to enter yourselves and reach your souls. You are at the moment in a state where you have realised only your outer self, your body. You have not realised your souls. Can you reach out to touch your souls?

You have no knowledge of your soul or where it is. And when you do not know this you cannot reach out and touch your soul. And when you cannot touch it, you cannot enter into your conscience.

Hence, first of all you should liberate yourself from your physical bodies. For this, there should be some image on which you can concentrate and this image can only be that of the Guru. You can enter into your soul only through the medium of the Guru.

No other medium can work..No God or Goddess can help you realise your conscience. No science can take you to that state. To reach it, the meditation of the Guru is necessary. Either you should be able to make the Guru lead you or the Guru should himself lead you to this state. Both these processes are same.

I want that you should liberate yourself from your bodies. The day you are able to do so, the body shall lose all its significance and the soul shall become of foremost importance. Only a body comes out of the womb and not a soul, for when a child is born he is not breathing. When a child is born everyone stands tensed, whether the child would start breathing or not. As the seconds tick on everyone thinks- Why is it not crying? And then suddenly it starts crying, and all smile with relief and joy.

This means that soul enters after a few moments into the body. The body in itself does not contain the soul and the mother only gives birth to the body and not to the soul. We can realise this soul through the medium of a Guru. Just as air is present in the whole atmosphere, the Guru is also present everywhere. And the soul enters into the body only through him.

In your journey of life, from birth to death, you can meet the Guru at any stage — you may meet him when you are just five years old or when you have completed the major part of your life's journey i.e. when you are sixty years old. Or you may be so unfortunate that the Guru may be standing near you and you walk away without recognising him. Or you may recognise him and hold his feet. Any of these things can happen.

But the day you hold his feet . . . you will in a way be holding your own soul because only he can awaken your conscience. . . . he shall make you understand the significance of Kundalini, for he has realised it himself and he has awakened his own conscience.

A soul is formless, passionless, resolute and carefree. It has no selfishness. It does not experience any sorrow or anxiety. Most of the troubles, sorrows and tensions we go through are due to our physical bodies.

And this is why, I am explaining to you the way to enter your soul. To enter it, you do not have to make elaborate preparations, you do not have to pray before any God or Goddess. All this is not at all necessary.

What you need to do is sit down peacefully, close your eyes and try to form an image of the Kundalini by concentrating upon it. If you are able to do so then it means you have taken the first step in this divine journey.

When you are able to form such an image, through it you shall be able to enter into your soul. And in each step of entering

the soul you shall feel as if your body is becoming weightless and light. In this state you will stop hearing all external noise and commotion.

You won't be able to know what all is going on around you. . . then it would mean that you are entering yourself with the help of the Kundalini. But if you do hear noise from the outside, then you shall have to concentrate more and form the image again.

You have to keep practising thus, until you become completely cut-off from the outer commotion. This is in fact a practice to sever yourself from the external thought waves. I am always with you, guiding you on and you should walk step to step with me.

Your steps waver and you stop as soon as there is some noise outside. When there is such noise you return to your former state and try to hear the noise. You don't have to hear it. You should only go forward from the stage you have reached. In this state you must not even have any awareness of your own existence.

Krishna has said in Geeta- "Arjun! You must understand that it is not important whether you are existing or not. Even if you are not present, they (the Kauravs) shall die and if you are here, then too they have to die. You are only an instrument."

This is what I wish to tell you that all of you are just instruments. You cannot yourself enter into your souls, because you do not know how to realise your souls or how to recognise the Kundalini. But I can take you there, whenever you wish.

And even if you do not wish . . . still I can take you there. The only difference shall be that then I shall have to take you there forcibly. But if you walk along step to step with me, then this journey shall become very easy. And to make it easy you shall have to sever yourself from all external thoughts and perceptions.

You need not know where you are and from where you have come. You should forget that you are on such and such post or you are so great. You need not worry who all are around you.

And after one, two or five minutes you shall be able to cut yourself from this outer world and you will start to enter your soul, you will feel yourself reaching out for your soul and you will not hear any noise going on around you. In this state, a deep, sweet music will resonate through your soul, just like the soothing resonance produced on chanting the word 'Om'!

The word 'Om' has not been created by me. Neither has it been given by the Vedas nor by Brahma. 'Om' in fact signifies emptiness, space, infinity and when you enter yourself a resonance will overpower you which is nothing but the sound of 'Om'!

Just as a bee starts humming on seeing a flower, similarly, when you reach your soul then your own self starts resonating, on realising the divine. As soon as a bee sees a flower, its wings start beating so fast that a distinct humming sound is produced.

Krishna has been called a bee and Uddhav, a poet says that this bee plays pranks with the Gopis. I have taken this example to explain the state, wherein the soul can be seen clearly. And when you hear such a humming, you should realise that you have become cut-off from the outer world.

This is in fact a great accomplishment, that you are able to reach there. I am always with you, I am not far from you.

Whenever you turn and see. . . turning does not mean that you have to turn your neck and look back. . . you shall see that I am always there encouraging you to move on. The resonance which is present in you has been initiated into you by me. The soul in you has been infused into you by me and I am now explaining to you the process of reaching it.

It is because I have taken hold of your hand, that you are always on the move and this is why you are striving to listen to

the divine music present in your own body. You are hearing such a heavenly music for the first time in your life. What you are experiencing is unique in itself. Science cannot initiate such deep resonance, music cannot produce such reverberations.

And this music will produce an enlightenment in you and a new thought, a new perception and a new world shall appear before your eyes. All the experiences shall be new. You shall see the stars, the moon, the entire universe and the whole world revolving before your eyes.

On gaining this experience, you shall realise that this is a new vision, a new world, a new thought process. You shall become an onlooker and not a part of it. The physical body can be a part of the world & the universe, but not the soul. It is only a spectator.

This is a process of achieving peace, of realising the soul. Now you are ready to set out to realise your souls. You shall see a divine light and your own soul filled with joy. This process is the Kundalini Sadhana, and it is the process of achieving totality of life.

I bless you, that may you awaken your Kundalini through the process of meditation. I again bless you.

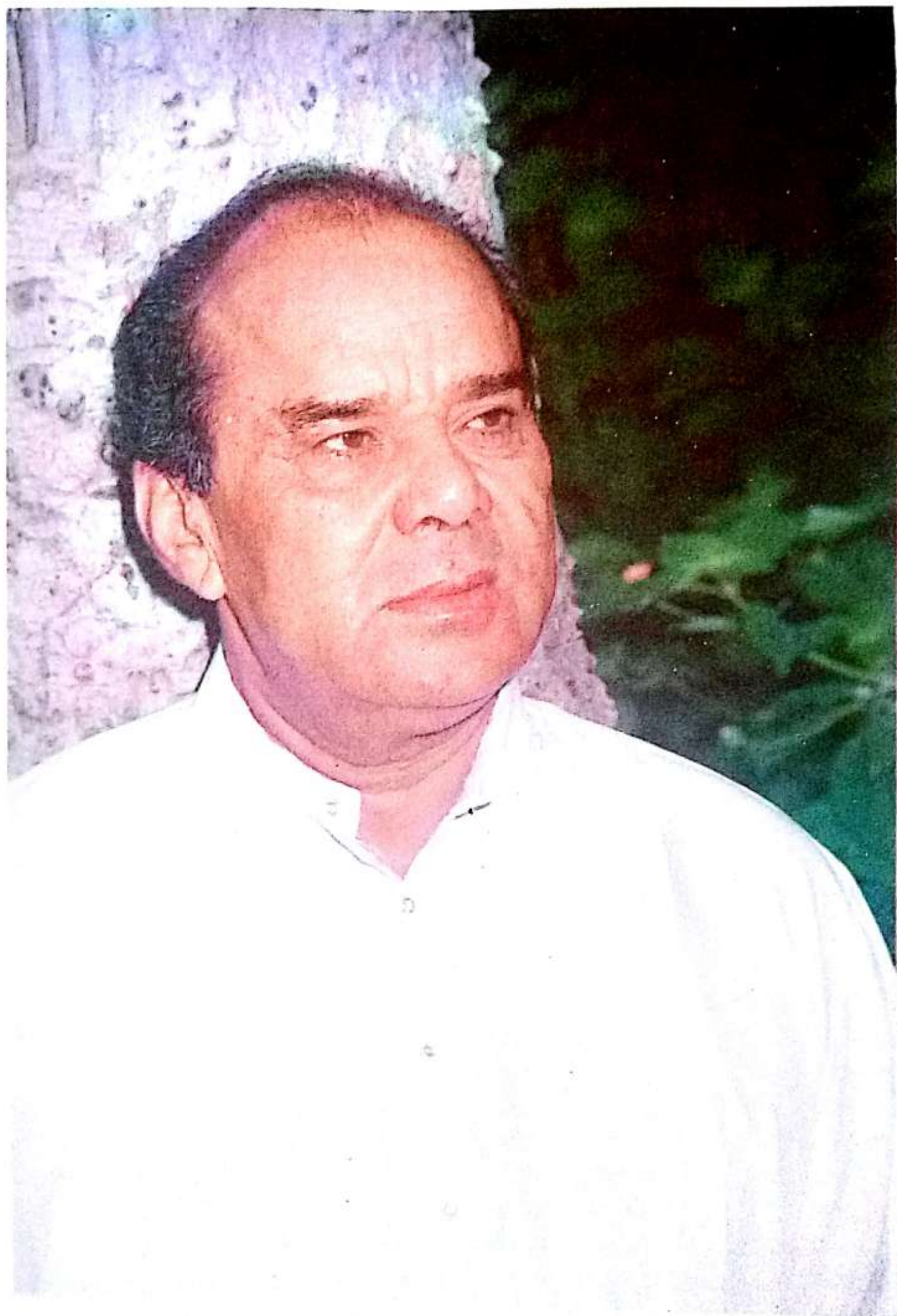
Poorva Sataam Vei Paripurna Sindhum
Gyaneroopan Maparam Vateiv.
Deergho Vataam Poorva Madeiv Roopam
Kundalinivei Sahitam Pranamyam.

Pranamam Paresh Vadanam Sahetam,
Gyanovadetam Dhyanam Vadetam
Tapo Paresham Madavei Cha Roopam,
Kundalini Vei Pranamam Namami.

Guruvei Sataam Poorva Madeiv Roopam
Pranomanoshchet Napoorva Vadevam
Aatmam Satam Poorva Madeiv Roopam
Kundalini Vei Pranamam Namami.

Divyo Satei Poorva Madeiv Roopam
Gyanam Cha Chetyam Javatam Sadevam
Aatmavatam Poorva Madeiv Roopam
Kundalini Vei Pranamam Namami

Deervavatanvei Sahitam Sadeivam
Gyanam Cha Roopam Brahma Swaroopam
Gururvei Sadaam Kuruvei Pranamyam
Kundalini Vei Pranamam Namami.



Kundalini Naad Brahma

I have been requested to present my views on Kundalini and Naad Brahma. I commence this discourse with the meditation of the Kundalini because Kundalini in itself is a great power. It is a thought process through which all the cells of the body can be activated, by infusing into them divine powers. Hence, I start with the recitation of the Shlokas which together constitute the 'Kundalini Dhyān' or the meditation of the Kundalini.

**Poorva Sataam Vei Paripurna Sindhum
Gyanevroopam Maparam Vateiv.
Deergho Vataam Poorva Madeiv Roopam,
Kundalinivei Sahitam Pranamyam.**

My life is static, it is devoid of all consciousness, there is no spark in it. In a way it is like a solid rock. O Kundalini, I wish to infuse you into my body, I want you to enter my body, I want to fill every cell of my body with your powers so that I gain super conscience, so that every part of my body becomes filled with divine energy, so that I can progress on the path of spirituality.

**Pranamam Paresh Vadanam Sahetam,
Gyanovadetam Dhyanam Vadetam.**

**Tapo Paresham Madavei Cha Roopam,
Kundalini Vei Pranamam Namami.**

O Kundalini! I have seen you in the form of *Shakti*, the divine energy. I have realised that until the conscience is awakened, until all centres of divine energy in our bodies are activated, until we realise the path to divinity, our lives shall remain spiritless, like a dry river, like a dried up tree. I wish that I don't have to lead such a life. I don't want to move forward on the path that leads to death. I wish that every cell, every atom in my body becomes filled with energy and this is possible when you establish yourself in my body in the form of *Shakti*.

**Guruvei Sataam Poorva Madeiv Roopam
Pranomanoshchet Napoorva Vadevam
Aatmam Sataam Poorva Madeiv Roopam
Kundalini Vei Pranamam Namami**

Mother Kundalini! There is no difference between you and a Guru. Guru has been called Kundalini, and Kundalini has been called Guru. This is because it is the duty of a Guru to activate all the centres of conscience in the body and to fill the cells, the atoms, the nerves and the veins with an exciting, fast flow. This is possible only through the realisation of the Kundalini.

But I don't know your real form, I am not acquainted with it and have never seen you. I have seen the Guru and have sat in his feet, hence, before realising your form I bow down before the Guru and pray to him to infuse you in your full capacity, into my body, so that I can achieve the totality of human life and experience its divinity.

**Divyo Satei Poorva Madeiv Roopam
Gyanam Cha Chetyam Tavatam Sadevam
Aatmorvataam Poorva Madeiv Roopam
Kundalini Vei Pranamam Namami.**

You are the only power who can lead me from an animal existence to the state of divinity of the Gods. Only you have the power to awaken my inner conscience.

Only you have the power to instil divinity into my soul, only you can lead me to the path of immortality, only you can activate the source of elixir, the Sahastrar present in my body. I bow down before you for you can instil super conscience into my body and can make me rise up in life.

Dheervavatanvei	Sahitam	Sadeivam
Gyanam Cha Roopam	Brahma	Swaroopam
Gururvei Sadaam	Kuruvei	Pranamyam
Kundalini Vei	Pranamam	Namami.

With full devotion I bow down before my Guru and establish his image in my soul. I pray to him to establish himself in my Sahastrar, I pray to him to be present in each cell of my body. I wish that my whole body gets filled with the divinity of the Guru. I hope he becomes my soul, my conscience. And you (Kundalini) are but the divine powers of the Guru.

You are the conscience of the Guru, you are under the full control of the Guru and he is more sacred, divine and total in himself than you. Hence, as soon as I establish the Guru (in my body), you too shall be established in my heart. Thus the journey from Muladhar to the Sahastrar, shall be initiated in my body and through it I shall be able to achieve totality of mind, body and soul.

Through the Kundalini Dhyan it becomes clear that Kundalini is a divine power which is a constant companion of a human on the path to spiritual enlightenment. It is a fact, that a human, from its very birth, is initiated onto the path leading to death, but the journey towards death denotes his downfall, his end. The greatness of life is achieving totality in it.

How can this be achieved? In the Dhyan, on one hand the sage prays to the Kundalini to enter his body, at the same time it

has been made quite clear that Kundalini can be awakened only with the help of a Guru, because Guru himself is this power, he is the Kundalini. Establishing the Guru in the body is the awakening of the Kundalini.

Have we realised the true form of Kundalini? Have we understood how to awaken it? I feel that what all has been understood and spoken about Kundalini shows that it has not been properly understood.

Most of the people have never seen the Kundalini. They have merely written books on the basis of what they have heard. They have not infused the Kundalini into their bodies, they have not experienced the force of its powers. This is because Kundalini Shakti is an explosion in itself, and it can raise the body and soul to unprecedented spiritual heights.

This is not at all a simple process. It is like a nuclear bomb which explodes and produces so much energy in just one moment. The human body is just a physical form made of bones, tissues & muscles. It is in itself lifeless. Although it is said to be living, although it moves, but it has no divinity, no enthusiasm.

There is no divine power in this body. It is capable only of producing children & experiencing pleasures, sorrows & happiness. But it cannot raise itself to divine heights, it cannot realise Brahma. Until a person achieves the realisation of Brahma, his life is meaningless & useless.

Speaking in clear terms, human life in itself is nothing extraordinary. Taking birth is an ordinary phenomenon. It denotes the confluence of a man & woman. Hence, being born is not at all an explosive process, leading an ordinary life too is not an explosive process. The state of divinity is achieved, when we fill the life with a spark. But we have limited ourselves and live as ordinary human beings. Hence, we have no capabilities other than producing more humans.

We do not know the value of each moment? We do not know about the relevance of time? We do not even know about our previous lives? We are unaware of what shall happen tomorrow or in the very next moment? A person who does not know about his past and his future is not living & in actual sense, he is like a stone, which has been thrown up and which can fall anywhere.

And a human is nothing but a stone which has been hurled onto this earth by time. Such a person has no aim, no clear thought in his life. This is why our scriptures, the ascetics sages & Yogis have said that if you want to achieve a lot in life, if you want to realise and experience truth, and if you want to fuse your soul with the Almighty, then the only way to it is the awakening of the Kundalini.

And can an ordinary person awaken his Kundalini?

I think that he cannot. It is not possible for an ordinary person because until he learns to enter into his own self, he cannot achieve the realisation of the Kundalini.

It is necessary to recognise the Kundalini, and to feel it. Kundalini is not our outer physical body. Inside this body there are seven more bodies or forms and these together constitute the Kundalini.

Hence, it means that in spiritual life there are seven stages. True life means the journey from birth to death, but not in the literary sense. Birth denotes the initiation through Diksha by a Guru. At this moment the life starts. . . , and the moment in which we become lost in Brahma and enter into an eternal trance or Samadhi, is the last stage of this life.

The real journey of life comprises of the process of entering the soul, the conscience, and realising the true self. That is why the Shastras have said, that outside there is no universe, no solar system, everything is within the body itself.

These seven bodies in a human are like seven doors to the path of divinity. It is necessary to pass through each door. There is a definite process to enter into and, recognise each door because each door has its own significance, its own destination. And until we recognise the destination we won't be able to achieve true joy of life.

If we cannot achieve the joy of life we cannot attain the joy of Kundalini, we cannot achieve realisation of Brahma for the true essence of life lies in fusing oneself with Brahma.

A drop from the ocean rises up in form of vapour, forms a cloud, reaches the mountains, rains down in form of a drop, along with other drops forms a river, and flowing with sheer speed again merges into the ocean. This is a complete cycle in itself, as the drops from the ocean again merges into it after going through so many processes.

Similarly, a human is a drop from the ocean, that is Brahma, whom we have also called Neti (infinity), God and super conscience.

Man is a part of the divine conscience. This part is sullied with deceit, fraud, lies and without sanctifying it, he cannot realise his ultimate goal. He has to merge into the Brahma from which he has been segregated. This very process is called life.

Through a process of an explosion he has separated from the Brahma, and when he passes through all seven doors he again merges with the Brahma. When a river speedily flows and merges into the ocean, it experiences intense joy and peace because it achieves what it has wished for.

And this is why man is so unhappy and troubled. He has been separated from the Brahma but does not know from where he has come? He does not know the place of his origination. The correct path is obscure to him. Hence, he seems misguided and wanders here and there. Sometimes, he seeks happiness in his

wife, sometimes in his parents, and sometimes in pleasures. But all this is illusory and he cannot achieve happiness and satisfaction from them.

This voyage to achieve satisfaction and joy is called the journey of the Kundalini. This journey of the Kundalini, is in fact the journey for achieving totality. The man or woman who has taken birth and acquired a soul can end his or her life in an ordinary way. But such a path is only full of tears, sorrows and unhappiness. There is no true joy on this path. And where there is no joy, there isn't Brahma.

Brahmanandam
Kevalam

Param
Gyan

Sukhdam
Murtim

And if you want to attain true knowledge, if you wish to attain totality then the only way is through the seven doors. The only way to pass through these doors is with the help of a Guru.

- Why?

Because the Guru has awakened his Kundalini, he has passed through these seven stages, he has achieved the realisation of Brahma and he has experienced the joy of Kundalini.

This is why a Guru has been called complete in himself. If human is a drop, then the Guru is an ocean and the journey of the drop to the ocean is called activation of the Kundalini.

This means that totality of life cannot be achieved through Sadhana of Gods & Goddesses. It cannot even be achieved by chanting Mantras or by performing religious rites. Because until your soul is static, until all the impurities of the mind and soul are removed, the awakening of the Kundalini is not possible. The first door of the seven states is Muladhar Chakra. Muladhar denotes the basis of a human life, be it a man or a woman. The basic essence of the Muladhar is semen, the vitality of a man. This vitality can be of significance in two ways. It flows down-

wards naturally, and no particular efforts are needed for this. Even a Guru is not essential for this process.

And when this semen flows downwards, it gives birth to another human being. Thus, this is not any special process. I have told you before also and I am again repeating today that giving birth to a child is no great achievement. It is but a compulsion heaped upon you, and you have considered a moment of carnal pleasure as true joy.

The way of Kundalini is upwards and awakening of Kundalini is a process of raising the life, a process of making the Kundalini Shakti rise. The basis of this process is the Muladhar and the process of activating the Muladhar is called *Bhasrika*. *Bhasrika* means inhaling and exhaling deep and fast.

The basis of human life is breathing. The day we stop breathing the Muladhar will die out and the human life shall end. Hence, in order to fully activate the Muladhar it is necessary to understand the process of breathing.

Bhasrika means inhaling deeply and then exhaling impure air completely. We can enter into ourselves only through the medium of breathing.

We all breathe shallowly and our breathing is too slow. We have in fact forgotten the process of breathing properly. Going from the Muladhar to the Aagya Chakra is but a process of correct breathing.

When we breathe air, it reaches the top most part of our brain and it also reaches downwards to the Muladhar. Hence, the path from the Muladhar to the brain is the path followed by the Kundalini. And we have first to reach down towards the Muladhar.

When we shall come into contact with the Muladhar and induce force into it, then it shall become activated. Imagine a snake lying coiled up. When we shall tease it, strike it, it shall

uncoil and raise up its hood. It shall become excited and excited means, it will rise up.

There is deep significance behind this example. All nature has been created by God. Lord Shiva has a snake coiled around his neck and it is a snake which protects Lord Vishnu. And the Kundalini which is the basis of human life too is in the form of a snake coiled up.

Hence, we should practice Bhasrika and *Pranayam*. Through *Pranayam*, through the air we breathe, we shall be able to reach down and activate the recumbent Kundalini.

Look at some grown up person who is sleeping. You will see movement only in his throat or his chest. There is no other movement in any other part of the body. And then look at a sleeping child. You will see that his navel point is also rising and falling as he breathes. This means that when the child breathes, his breath reaches down upto his navel.

Breathing thus, is called Bhasrika and this means that the process of breathing from the Muladhar to the Sahastrar, must be learnt from a child.

I have explained to you, about Muladhar and the correct way of breathing. When we breathe thus, the Kundalini Shakti starts rising upwards.

On the way upwards, the second door is 'Swadhishtan Chakra'. This Chakra is present at the base of the genitals. At this stage, one needs to take care because the Kundalini can fall back if care is not taken. When we breathe fast and deep, the Kundalini is activated and one gets excited. Thus the sexual passions are ignited.

Several disciples have come to me and have told me, that as soon as they performed Bhasrika their minds were filled with dirty thoughts. This happens because the Swadhishtan Chakra represents carnal pleasures. But you have to be careful because

you have to rise higher and for this, you should take help of Pranayam.

You should pull in air with the help of Pranayam which has three steps namely *Poorak*, *Rechak* and *Kumbhak*. *Poorak* means inhaling slowly and deeply.

Kumbhak means concentrating the inhaled air around the Swadhishtan Chakra and not allowing it to go further downwards. And the third step is *Rechak*, which means exhaling slowly.

Pranayam is essential in this stage because due to this process the Kundalini Shakti is prevented to slip downwards and it only rises upwards. And when it rises up, sexual desires are not aroused. Then a glow, a radiance appears on the face of the person and it is filled with such magnetism, that whoever looks at him gets attracted towards him.

And when such a radiance, such an attraction appears on a person's face then it should be concluded that the Swadhishtan has been activated. Thus, the Kundalini rises further and reaches the third door, 'Manipur Chakra'.

Manipur Chakra has special significance, as it is present in the navel region. When the child is in the mother's womb, then it is connected through the navel to the mother and it receives all vital life nourishment through the navel. When the mother breathes, the child in the womb breathes through its navel.

Hence, navel is not considered an ordinary point. It is the point of origination of divinity. A divine lotus emerged from the navel of Lord Vishnu, and from this lotus Brahma was created. The process of reaching this Chakra is the combined result of Bhasrika and Pranayam.

In this stage, only Bhasrika won't work and neither shall just the second process work. A special process which is the combination of Bhasrika and Pranayam is required and only a Guru can teach this process.

This process of combining both, is very secret. How are the Bhasrika and Pranayam linked to obtain a new process?

Only a Guru can explain this and when this combination takes place the navel region becomes activated and the door to true joy opens.

The opening of the door to true joy is very necessary. When the Kundalini Shakti flows through the Manipur Chakra and rises up, then the person becomes lost in himself. If such a person meditates, he gets lost in true joy called *Anand*. He enters into his inner-conscience and attains *Anand*. Then all pleasures become meaningless for him. He does not experience carnal desire, when he sees a woman or even when he sees a semi-clad woman, because he has reached a state where the door to true joy has opened and where he has experienced it. His perceptions about everything he sees, undergo a complete change.

His thoughts, his ideas, everything undergo a transformation. When he speaks there is a flow, a captivating force, a deep effect in his speech. He becomes capable of blessing with boons or cursing someone. Whatever he does is always correct, whatever he says turns out to be true.

When the Shakti rises further it reaches the next door near the heart, the Anahat Chakra. Here too, great caution is required.

Anahat means, where there is no noise, no commotion. Heart forms the basis of the human body and when the Shakti reaches the heart, then the body is filled with peace. There is no turmoil, no sorrow, no obstacle left. But the greatest achievement is that when the Shakti reaches the Anahat Chakra, the door to the universe is opened up.

The whole universe becomes apparent and in this stage the whole life, the past & future, become clear as crystal. Where was I born in my previous birth? Where did I live? Who were my parents? How did I die? Not only this, a person becomes capable

of looking back into his past twenty-five births, on reaching the Anahat Chakra.

The process of looking back into time, comes to him naturally and not only the past, he also becomes capable of looking into the future. He can know how he will die and where he would be born again.

When Ram was near his death he knew, that 2500 years hence, he would be born as Krishna. Through the Anahat he knew where and when he would be born, after wandering through the universe.

The person whose Anahat Chakra becomes activated, becomes capable of choosing his parents. It's upto him to take birth again or not. Ordinary people do not have the capability to choose their parents.

When you are wandering as a spirit after death, at that moment when a man and woman copulate, you enter that womb. You do not have any choice. You are helpless. May be, if at that moment some other couple had been in confluence you would have gone into that womb.

But a person who has reached the Anahat Chakra, can choose any womb. He may take birth again after twenty years, after five hundred years or after a few moments.

Hence, on the activation of the Anahat Chakra the light of erudition spreads in his life and nothing is left unrevealed to him. All the secrets of the universe, are unravelled before his eyes.

The sun, the moon and the whole universe, appear before him. He becomes capable of not only seeing the universe, but also establishing it in his own body.

Krishna said to Arjun in Geeta that if you want to see the whole universe, see it in me. The battle of Mahabharat is not taking place on the land before you, . . . just look into my body. And when Arjun looked at Krishna he saw the battle going

on in his body. He was taken aback. Krishna said- Don't be surprised.

This can be achieved by the activation of the Anahat Chakra. The person who has achieved this can see the universe in his own body, and thus he can see his several past births.

Hence, new experiences are gained on entering the Anahat Chakra. When such a person closes his eyes he can read any person's mind, he can reach any place. For him nothing remains a secret, he becomes capable of seeing an event occurring thousands of miles away, because the Anahat Chakra is the door to unlimited possibilities.

After this stage, the rising of the Shakti is nothing but the elevation of the soul to spiritual heights. Bhasrika, Pranayam are stopped. From this point onward the Shakti can be raised through an explosion, which only a Guru can provide.

The Guru does Shaktipaat, through which his divine powers are transferred into the disciple. When this transfer takes place the *Vishuddh Chakra* which is located in the region of the throat, is activated. As soon as the Vishuddh Chakra is opened up Saraswati, the Goddess of education and wisdom establishes herself in the person's vocal chords. Shlokas start emanating from his mouth, naturally, and all spiritual knowledge is attained by him.

All the knowledge in the Vedas & Upnishads becomes known to him and he memorises it. Then he has no need of studying books, participating in debates or thinking deeply, because on the activation of the Vishuddh Chakra, the Goddess representing all the Shastras, blesses him and instils divine powers into his voice.

He becomes capable of understanding the soul, and the Almighty. All the knowledge of the Shastras is attained by him automatically. And this is a process which can be initiated only through the divine energy of Shaktipaat.

The Vishuddh Chakra cannot be activated on one's own. It is possible, only through the Shaktipaat performed by a Guru, for only he has the divine powers to do so. The Guru transfers his powers into the disciple and the Kundalini which had stopped at the Anahat Chakra moves up to the Vishuddh Chakra, due to a great explosive force produced by the transferred Shakti.

Reaching the Vishuddh Chakra, is the greatest achievement, because on reaching it the person becomes capable of concentrating on his inner soul and changing the size of his body and soul. He can then increase or decrease the size of his body according to his wish. He can make his body 500 ft. tall or can make it smaller than a dust particle. Thus, by reducing his size, he can travel through the whole universe.

Sitting in a room, he can reach any place and then return back to his body. Krishna could form several bodies similar to his own and this was accomplished only through the activation of the Vishuddh Chakra. Hence, activation of Vishuddh Chakra is the greatest achievement.

Vishuddh Chakra is activated through Shaktipaat by a Guru. Hence, a Guru is absolutely essential. Shaktipaat can be obtained only through devotion and selfless services, in the feet of the Guru. When the Shaktipaat is performed all the centres of conscience in a disciple's body are activated and on seeing the whole universe, he realises that he is a part of the universe, he is the controller of the universe, he is the super-conscience and he is divine.

After this, the Kundalini itself rises up to a point between the eyebrows called the Aagya Chakra. The Aagya Chakra is the sixth door where the Kundalini comes and rests.

Before reaching the Aagya Chakra the person can see events occurring thousands of miles away, but after the activation of the Aagya Chakra he can even participate or interfere in such events.

Suppose, an accident is about to take place, then through the activation of the other Chakras a person can only see it, but on the activation of the Aagya Chakra the person can reach there immediately and can save the victim from getting hurt. This is a great capability of the Aagya Chakra, because such a person can see anything, anywhere in the universe, can interfere in any event & can totally change the outcome of such events.

Such a person can change the life of anyone. He can fill anyone's life with joy & happiness. He can bless anyone with boon and can curse anyone. He can make a king from a pauper and can make an ordinary person, a great, famous and divine personality.

These powers to draw the whole universe into one's own hands, to make & create are attained only through the Aagya Chakra. Activation of the Aagya Chakra is in fact the best state of human life, its totality and divinity. It is a process of merging into the Brahma. After this the final stage is the activation of the Sahastrar Chakra.

This Chakra is located at the apex of the head, where there is a collection of nerve ends, numbering one thousand. This is called Sahastrar, a lotus with thousand petals. From these thousand petals the elixir of life, which has also been called the essence of life, the conscience of life and Brahma, keeps dripping. And when the Kundalini Shakti reaches this point it merges with this divine elixir and thus one attains peace, tranquility and great joy.

Whatever is then experienced and attained is beyond compare, and is unique. This state has been called *Brahmanand* or the joy of Brahma. The person whose Sahastrar is activated is considered to be God-like and such a person has been considered to be Brahma, Vishnu and Rudra.

Such a person can create new life, he can create heaven, he can curse anyone with death, he can bless anyone with an age of

thousand years, he can himself attain an age of thousands of years, and he can even reach Siddhashram.

This is possible when he learns how to drink the divine elixir of life, when he realises that the rising Kundalini can drink the elixir dripping from the Sahastrar. And when he accomplishes this, time becomes his slave and death cannot dare to come near him. This process of tasting the divine elixir is the way to immortality.

The Upnishads have said -

Mityorma-amritam Gamay.

i.e. One should always strive to go from death to immortality, or in other words from Muladhar to Sahastrar. And in this process the Guru will help you, a Guru who is divine, whose Kundalini is awakened, whose Sahastrar is activated, who is capable of going to the Siddhashram, who can reduce or enlarge his physical form, who knows how to become infinite as the universe.

And when the person attains such a state, he himself becomes a 'Naad' *i.e.* a loud, deep resonating voice of the divine. Brahma has been called a Naad and realising Brahma means filling the body with a reverberating music. When such a person chants a Mantra, not only his tongue & mouth but each cell of his body seems to chant the Mantra. There are eighty four lakh pores in the human body and at one moment eighty four lakh Mantras are chanted!

Hence, when he chants a Mantra, it is in fact recited eighty four lakh times, which together constitutes, the Naad. Naad does not mean only the voice emanating from the mouth, but it is created by the Mantra emanating from each pore of the body. And this 'Naad Brahma' is created when the Sahastrar is activated.

When a person tastes the divine elixir on reaching the Sahastrar, when he attains the knowledge of achieving infinity

from an atom, when he reaches Siddhashram, then all the centres of conscience, all the pores in his body are activated and enlivened.

They not only get activated, but also attain the capacity to give and take. Then not only his tongue and his lips, but every pore of his body speaks, every part of his body speaks and such a person becomes full of divine peace and attains totality in life. Such a person has been called Paramhans and he is said to be bestowed with the sixteen divine virtues.

But he remains in an ordinary guise just like you and me. In appearance, there seems nothing striking about him, but his words are full of truth, wisdom and a great force. Whatever he speaks, is the truth.

He can do whatever he says. He can interfere in the cycle of nature, he can harmonise nature according to his needs. This process is not so easy and simple, but is like the transformation of an atom into infinity, of human life into Brahma and is the journey from Muladhar to Sahastrar. And the Naad thus created resonates throughout the universe and is heard by all the Gods, the spirits, the demi-Gods and they realise that there is a great personality in this universe.

This state of Kundalini is its natural state and hence, the totality and greatness of human life is in awakening of the Kundalini, in the initiation of the Naad Brahma.

It's said in Upnishadkar.

Poorva	Sataam	Poorva	Madeiv	Roopam
Aatmam	Cha	Roopam	Mantorya	Deergha
Mahatva	Purnam	Mahatam	Sadeiv	
Brahamandmevam	Gurutei	Vadeivam.		

Only a Guru knows how to become infinite from an atom. Only he knows how to transform a human into a God. Only he

knows how to transform a particle into a mountain. Only he knows how to travel from Muladhar to Sahastrar. Hence, the basis of human life is a Guru, but only if he is a real one.

Hence, it has been said in a Shloka.

**Guruvei Sataam Poorva Sadeiv Roopam
Sadguruvei Pranamyam Pranamyam Pranamyam.**

A real and true Guru is called *Sadguru* and Sadgurus are very few in this world, because it is not so easy to reach Siddhashram. It is not a simple process rather it is very difficult, very arduous, almost impossible to reach Siddhashram with one's physical body because only the person whose Sahastrar is activated and in whom the Naad is activated, can reach it.

The person who has reached Siddhashram, who has activated all the Chakras, from the Muladhar to Sahastrar, who has activated the Sahastrar, who has produced Naad from his body and who has energised his whole body can be a Sadguru.

If you meet such a person in your life, then it is indeed your great fortune. At that moment don't wait or think, firmly catch hold of his feet and merge your soul with his divine soul. If you fail to do so, then your whole life shall go in vain.

At that moment, delay of even one second may mean downfall of your life. If you miss such an opportunity, then you shall spend the rest of your life like an ordinary human being. You may meet a Guru at any point in your life. You may find a Guru in ochre robes anywhere but a real Sadguru does not necessarily wear saffron robes, he does not deceive you. He is simple and has a great attraction, truth and determination in his voice. He may kick you, he may give love to you, he may bestow divinity upon you, he may merge you into himself or may even merge his own divine self into you.

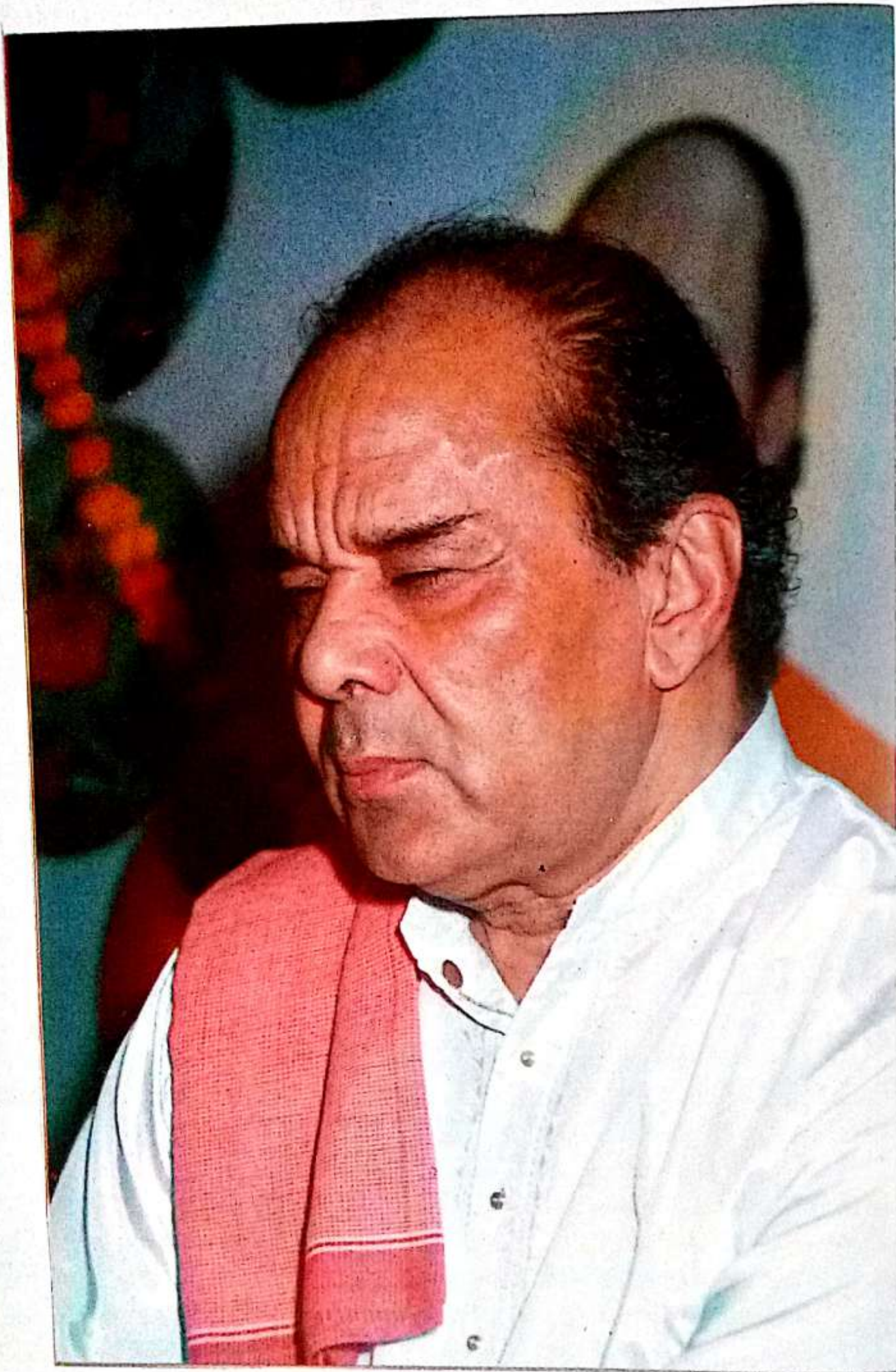
If you obtain such a Sadguru then it is your good fortune.

But, such an event is like a gust of fragrance, it comes suddenly and goes. . . . Hence, you should remain alert for that moment. On this long path of life at any stage, at any moment you may meet a Sadguru. He may appear in any form.

He may appear in any guise. . . , and you are a mere particle, hence, you don't have the capability to realise his greatness. Thus, it becomes necessary to realise your ownself, to devote yourself in the Guru's feet & pray to him to help you cover the journey from the Muladhar to Sahastrar. You should pray to him to activate the vastness in you, to activate the Brahma Naad in you, to help you fuse into the universe and to achieve totality of life.

I bless you, so that you may progress in life and achieve totality in it.

- * Which is the step next to Dhyan?
- * What is necessary to attain the powers of Dhyan? How can it be given more strength?
- * Upnishads say that devotion to the Guru is Dharna Shakti. How does one devote oneself?
- * What is the next stage after Dhyan & Dharna?
- * What is the state of Samadhi?
- * Lord Ram has been considered to possess ten divine virtues or Kalas and Lord Krishna sixteen Kalas. Can anyone attain these Kalas?
- * Why are Dhyan, Dharna & Samadhi considered to be the totality of spiritual life?



Dhyan, Dharna and Samadhi

Today, I wish to take you on a journey through the valleys of Himalayas, along the difficult treks, which in hope of fusing themselves into the divinity of Lord Shiva, lead to Mount Kailash.

Today, I wish to take you across rivers, streams, to the high mountain peaks, which crowned with white snow appear to be so breath-taking. . . These treks may be uneven, rocky and thorny but the place to which they lead is full of divine joy. On reaching it, all the fatigue just vanishes and one is filled with a feeling of renewed vigour and totality.

Reaching there, it seems as if we have acquired some great treasure, some vast mine of riches in our lives. And, to acquire these riches, we have to put in some efforts and we have to go through some hardships.

The feet may start bleeding, you may feel tired and weary, you may have to face the harsh vagaries of nature. But you shall have to bear all this, because the end of the journey is divine and indescribable in itself. This journey has been called Dhyan, Dharna and Samadhi.

Spiritual life commences with Dhyan or meditation and terminates into Samadhi or eternal trance. Dhyan is an important and necessary part of life. But why is it so? For this we should understand what the goal of life is.

Life means attaining all that we do not possess, to attain all that through which we can achieve infinite or eternal joy.

Eternal joy denotes the joy which never ends, which is boundless. Comforts are momentary, they may or may not be present the next moment.

The body is healthy today, it may take ill tomorrow. You may have wealth today but tomorrow you may not even have a penny. This is nothing but living life in stages. This is not a continuous process. An eternal life is obtained only through joy and joy means riddance from all anxieties, tensions, hatred, deceit, lies, troubles and obstacles.

Reaching such a state, is a great achievement. It is almost impossible because human life has become so much complicated and intricate, due to overwork, that at every step one has to face problems, tensions & worries. It seems that every human being is walking through fire and what he achieves after all this is nothing in comparison to the troubles he has been through.

You acquire money, wealth, property, house, wife, children, friends, relatives and prosperity, but all these are perishable because they represent you. Till you are there they shall be there but when you die, they shall also cease to exist for you.

The day you die you will be left with only a fistful of ashes, which shall be the remains of your body. You have given nothing to your ancestors and other than this fistful of ashes you won't be able to give anything else to your coming generations.

You won't be left with anything, because all that you have acquired and seem to be enjoying is perishable. It will perish

because till you are living, these things have their significance and the day you die they shall cease to exist.

These do not constitute the basis, the real essence of your life. Hence, they cannot constitute joy and this is why, what you experience from them cannot be called eternal. Remember, I had used the term eternal joy.

Eternal joy means a joy which is equally beneficial and favourable for every person on this earth. Comforts may be different for each person. Some consider acquiring money as happiness, some consider a healthy body to be real comfort, some may feel happy in pleasures and some may feel contented in fighting and deceiving people.

Comforts have a different meaning for each person but joy is same for every person in this world. Every person tries to attain that joy which is free from all tensions, all shortcomings.

And the Shastras have said that where there are comforts, there are bound to be sorrows. Sage Bharthari has said —

Bhoge	Rogbhayam,	Kulechyutibhayam,
Vitte	Nripalad	Bhayam,
Moune	Deinya	Bhayam, Bale Ripu
Roope	Jaraya	Bhayam,
Shastrevaad	Bhayam, Gune	Khal
Kaye	Kritantad	Bhayam,
Sarvamvastu	Bhayanvitam	Bhuvinnrinam
Veiragya	Meva	Bhayam.

Where there are pleasures, ailments too shall be there. Where there is a society there is always the fear of defamation. A person cannot remain liberated in the society. Every moment he experiences an apprehension, lest his actions become a source of trouble for him.

Hence, he wants to achieve something but he wishes to accomplish it secretly, away from the eyes of the society, due to a

fear- psychosis present in him. For example, if he has some money, he is always afraid that it might be lost or stolen.

If someone remains silent and does not speak much then the people think that this person is not educated, that he has not studied the Shastras, that he is a fool. The person hence remains worried lest the people consider him to be humble and foolish. Hence, remaining silent turns out to be more of a bane than a boon.

If someone is healthy and has a well- built body then he remains worried lest some stronger person comes and beats him up.

Thus we find that behind every comfort there is a fear, there is sorrow. And where there is sorrow, there are tensions and worries. Hence, comforts are in themselves insignificant.

Comforts are illusory, they are useless, because they are the cause of all misery. They are there today but may not be tomorrow. Comforts are momentary for they can be obtained only for a few moments.

A wife can bring with her, happiness; but if she turns out to be ill-natured, then she can only lead to sorrows. The wealth we have acquired can be a source of comfort, but we always remain apprehensive lest it is lost or stolen. Thus, it is a cause of constant worries. Hence, comforts are not at all really significant or valuable.

But the state of eternal joy is in itself unique and important. It is something which everyone wants to acquire. Everyone wants to get rid of tensions, sorrows, ailments, fears and quarrels.

And this eternal joy cannot be attained by merely acquiring some amenities. Joy cannot be bought with wealth. It cannot be won over with strength, and it cannot be obtained through cleverness and brains.

Joy is not something which is acquired from somewhere. Rather, it is an energy which generates from within the heart. A nectar, an energy, a divinity which flows out of the heart and

makes the person lose all sense of his surroundings and inebriates him. Then he remains lost in his thoughts and starts dancing with true happiness. And thus, he attains something which forms the basis of true human life.

All that a person wishes for, is to acquire all comforts, fortunes, wealth, fame and a good position in society. But, along with all this, he also wishes that there are no tensions, worries, fears and troubles in his life.

When the soul experiences joy, a person feels happy. He experiences divine bliss and his life gets filled with an enthusiasm, a zeal and a flow. And this flow of life is called true joy or Anand.

If true joy is so important in our lives. . . , then how can it be attained?

As I have already said, that true joy cannot be bought with money and it cannot be won with strength. To obtain it, one will have to instil life into the feelings of the heart, one will have to initiate the flow of nectar from the heart. Thus, true joy and a tension-free life is attained. The process of getting rid of the tensions is called Dhyan or meditation. This is why all our Upanishads have considered meditation to be of so much significance.

The human life has two aspects— one is his outer physical life and the other is his inner spiritual life. He is well acquainted with his outer life which comprises of the society, his family, his friends, relatives, his wealth & his business.

But, he is totally ignorant of his inner life, because he has never attempted to know anything about it. He does not know that the inner life is such an important part of him and that it is just as important & necessary as his outer physical self.

But, he is unaware of all this because he has never been educated about it, even the schools and colleges he has been to, never taught him anything about it. The fact is, that the teachers,

the parents, the family, the friends, the relatives no one can give this knowledge because they themselves do not possess it.

And, because no one can educate him about this aspect of life, he can become successful in the outer life which constitutes only half of his total self, but he remains as ignorant as he was at the time of birth, in respect of his inner spiritual life.

And till he achieves totality in his inner life he cannot get rid of tensions, he cannot attain true joy, his life cannot gain a continuous steady flow and his eyes won't glitter with happiness.

The brilliance of the eyes, a radiance, a zeal, a capability and determination can all be obtained only through true joy, and this joy in turn can be attained only through Dhyan or meditation.

As it is necessary to achieve success in outer life, similarly, for achieving totality, joy and a tension-free life it is necessary to understand and enter the inner spiritual life.

Today, we are as much ignorant about our spiritual lives, as we were at the time of our births. And this is because, we did not meet any Guru in our lives, no one held our hand, no one supported us, no one guided us, no one explained to us that the inner aspect, of life is more important, more beneficial and more valuable.

And, because we were not guided we kept running after those mirages which only lead to death and to the graveyard.

What then is the use of living such a life? What is the meaning and usefulness of such a life? What shall we achieve from it? Outer life in itself is perishable. After death, this life is useless and valueless. Hence, the process of entering into the inner life is a Dharma, a duty, the real essence of life and a divine concept in itself.

Hence, at whatever stage of life you are— you may be twenty years old, fifty years old, you may be a man, a woman, you may be good or bad— you shall have to stop and ponder, if you are not

just leading half a life. What if half of your life has remained blank? What if half your life has remained devoid of all knowledge? And, if this is so, then what is the use of leading such a life?

What will be achieved if you die leaving some money for your sons? What will be the use of your healthy body when you die? What will be the use of the house you have built, when you die?

Wake up, for this is the truth, that you have only lived an incomplete life. You may have achieved various comforts, you may have achieved some satisfaction that you have wealth, property, fame and all means of pleasures. But, all this is not the fulfilment of life. Totality is achieved through the process of entering into your own self.

Hence, along with linking with the outer life, with the society, the people, relatives and friends, we should also link ourselves with the inner life.

We should practice this process of entering into our souls and as we go deeper we shall surely achieve totality in our lives. But, this can be accomplished only with the help of a Guru. Only a Guru can bestow this knowledge. Only he can make us realise that Dhyan is such an important and essential practice.

Dhyan means sitting in one place in peace and tranquility. Be it in the morning or in the evening, we should sit in a place where there is total calm and serenity. Early dawn is considered to be more appropriate for meditation, because at that moment there is less noise around us.

You should sit down with a peaceful and thoughtless mind and slowly, closing your eyes, should cut yourself off from the outer world. You should not allow any thought to enter into the mind and should try to enter your conscience. Then you shall surely feel that you are entering into your soul.

In the beginning, you may not achieve success or you may feel that nothing is happening. But don't worry, for, it is not that

nothing is happening. Quite a lot is taking place and you are not even aware of it.

Your only aim, your only goal should be to sit peacefully. You don't have to do anything & you don't have to think about anything. You don't even have to think whether you are in meditation or not.

You only have to sit peacefully for two, five, ten, twenty or forty minutes, after cutting yourself off from the outer world. The more peacefully and the more static you sit, the more shall you be able to control your mind.

Then at some stage, you won't even know, and the process of entering yourself shall start. After practising regularly for one day, two days, four days, ten days, fifteen days or one month you shall start having new soothing experiences. You shall feel that you are achieving something, that you have been completely severed from the outer world.

If you practice for about fifteen minutes daily sitting with a peaceful mind, without thinking anything, without any doubts in your mind, then this practice of sitting calmly shall one day transform into Dhyan or meditation.

And you shall know when this happens. For, on the first day when you shall be sitting with your eyes closed, you shall hear the noise going on around you. You shall hear your wife shouting, you shall hear your son replying back, you shall hear the crying, laughing, talking going on, but say, on the thirtieth day you shall experience that you are sitting as usual but you don't hear anything.

This means that slowly but steadily you have become cut off from the rest of the world and entering yourself, you have reached the *Pran Deh* or the vital life body inside you. The *Pran Deh* is in no way connected with the action of the outer physical form, because its only the latter which remains in contact and

direct relation to the going-ons in the outer world. And, as soon as we become cut-off from the outer physical form the society is not able to adversely influence us. It can take you even thirty days to reach your soul and to achieve the state called Dhyan.

Thus, sitting peacefully with a thoughtless mind is the process of entering yourself. And even after reaching the Pran Deh, when you continue to practice thus you shall find that you can go deeper and deeper. There seems no end to it and this is a state of infinity.

You feel that your body is not merely four feet or six feet tall, it is deeper than any ocean. And the deeper you enter it, the more joy you shall experience.

To achieve all this, you don't have to think so much about it, because entering yourself means achieving a calm and thoughtless mind. And when you go deeper, after the Pran Deh, you shall come across the Sukshma Deh or the subtle body.

Sukshma Deh means linking of your soul with the entire universe. Through Dhyan Yog you become cut-off from the outer world, but your soul becomes conjoined with the whole universe and all its mysteries are unravelled before you.

You become capable of seeing everything sitting at one place: your family, your friends, your relatives. You can then even see what is going on around the world. All the events appear before your eyes.

In a way, you acquire a divine vision. The whole nature becomes apparent before you. And this is achieved only through the Sukshma Deh. On reaching the Sukshma Deh, your vision does not remain confined to a limited space.

The whole city, the country, the world appears before you and you are able to see everything with the eyes of your soul. Sukshma Deh is the next stage of the practice known as Dhyan.

After this stage the next is *Brahma Deh*.

Reaching the Brahma Deh means attaining the state of Brahma. You are able to create a clear image of the divine in your soul, and you find that there is not just one but billions of worlds in the 'universe', which is nothing but a synonym of the Almighty, the Brahma.

And you are able to see this when you reach the Brahma Deh through Dhyan Yog. Thus you find that you don't have just one body, but that inside the outer physical form there is the second, the third and the fourth body.

On achieving this state you can, not only reach any corner of this world, but any place in the universe. When you reach this stage you are filled with various strange experiences. You realise that you are not an ordinary person, you realise that the Brahma Deh is a vast ocean of joy where there is nothing else but happiness, where there are no tensions, where there are no worries, where there are no problems or obstacles. There is only a feeling of oneness with the divine.

You are filled with joyous intoxication, which reflects on your face as a radiance of satisfaction, totality and divinity and you become a distinct personality in yourself. You feel that you are not actually what has appeared to you, till now and in fact you are someone quite different.

You can then see the whole universe, you can interfere in it, you can go to any place through your Sukshma Deh. You can even reduce the size of your body and can even bestow it with totality.

This is a very great accomplishment. This is a stage where a person commences the process of attaining totality.

Aham Brahmasmi Dwitiyo Nasti

There is nothing in the universe and the entire universe is present in me because I am Brahma and where there is Brahma

there is the universe. And in it, is present life. The life, the motion of the earth, the moon, the sun, the stars and all heavenly bodies are present in me. I can see any place, I can go there and come back.

Whoever enters into the practice of Dhyan, attains this state and thus experiences infinite joy.

After Dhyan Yog, the next state is of Dharna which means retaining all that we have gained, all that we have acquired. As I have told you, that comforts are momentary, they may be there one moment and may vanish in the next. If you feel satisfied with wealth, then you remain contented until you keep amassing it but the day you lose it you are no longer happy. Hence, comforts are not permanent.

Joy too cannot remain forever if, you don't have Dharna Shakti or the power of retention. Hence, the Yogis, the Shastras, Purans, Vedas and Upnishads have elucidated that the state next to Dhyan is Dharna. After Dhyan, comes the practice of strengthening the powers of retention, because through *Dharna Shakti* we can spend each moment of our life in oneness with the Brahma and can thus attain an age of thousands of years.

When our ancestors could live to an age of thousands of years, when they could die only when they so wished, then we too can achieve this. We can reach the stage where we shall die only when we wish to, otherwise death won't dare to come near us. And this stage shall be reached when we acquire the Dharna Shakti.

In order to acquire the Dharna Shakti, you should strive to make further progress through Dhyan. The Upnishads say 'Dharna Iti Guruh' i.e. Guru is the Dharna Shakti.

Because only a Guru can strengthen the power of retention in you through his own divine energies. When you reach the Sukshma Deh and Brahma Deh it becomes necessary to continuously remain in this state and for this a Guru is essential.

The Guru can induce into you a fraction of his divine powers of penance, only he can give you the Mantra or the secret method to retain this state of the Brahma Deh. After reaching the Brahma Deh, you can come back to your ordinary state, can accomplish the mundane tasks and can again go back to the divine state.

Hence, on reaching the Brahma Deh it is necessary to continuously meditate upon the Guru. It is also essential to establish a spiritual link with the Guru.

As I just mentioned 'Dharna Iti Guruh' i.e. Dharna itself is Guru, or in other words the Dharna Shakti can be strengthened only with the help of Guru. Just as water flows from a large reservoir into a tap, similarly, it is necessary that knowledge should flow from the vast ocean of erudition into you. It is necessary that the bright rays of the sun vanquish the darkness, it is necessary that spring fills your breath with a fragrance. . . , and this sun, this spring can only be the Guru. For, he is a vast source of knowledge, for he constitutes the totality, divinity and the greatness of Sadhanas.

Hence, when you attain this state through meditation, it is necessary to have a Guru before you- a Guru, who has achieved totality in life, whose Kundalini is activated, who is accomplished in *Kriya Yog*, who has reached Siddhashram, who can fill you with divinity and knowledge, and one who can help you in strengthening your Dharna Shakti.

And only such a Guru shall make your Dharna Shakti more powerful, so that you are able to retain all that you have acquired and experienced, so that it does not disintegrate and so that it remains as such. . . , and it will remain as it is, till you continue practicing Dhyana.

If you stop practicing, this divine state shall vanish and from the Brahma Deh you shall again go back to your ordinary

physical form. But, if you have strengthened your Dharna Shakti, then you won't fall back and you shall be able to retain what you have achieved. Then there shall only be progress, no downfall.

And, while practicing Dhyan, after reaching the stage of Dharna, you should with full concentration, meditate upon the Guru, worship the Guru and should become one with the Guru. You should fully devote yourself before the Guru, to such an extent, that you no longer remain aware of your own self.

In this state, you should become oblivious of yourself- then you are nothing, you don't exist at all, what you possessed has all been offered to the Guru. . . , and when you give up everything you are left with nothing. This process of giving up is the Dharna Shakti. Devoting yourself is Dharna Shakti.

But devotion cannot be achieved through words or by folding the hands in prayer. If you believe that singing hymns in praise of the Guru, lighting incense is devotion then you are wrong. Devotion means obeying the command of the Guru, without any hesitation because a Guru never gives any command with selfish interests. A Guru has great foresight into the future, he knows on which path the disciple has to be led, hence, he commands him accordingly.

He may just be testing you or he may be leading you. You can never know which of the two events is taking place. Your only aim should be to carry out his orders, no matter whether they are favourable or unfavourable to your interests.

Your gain or loss, life or death, existence or non-existence are all insignificant, because you have ceased to exist. Where there is devotion there is Dharna Shakti, where the Guru's commands are obeyed to the last, there is Dharna Shakti. Where you become his staunch follower there is Dharna Shakti.

If you start doubting, if you resort to lies and deceit, then there shall be no Dharna Shakti. If you fold your hands and

pretend to pray, when in fact you have something else in your mind, then all this won't develop the Dharna Shakti. It is nothing but hypocrisy, if you start singing hymns in a crowd, if you give away *Dakshina* & if you make lavish offerings. A Guru understands everything but he keeps silent smiling to himself.

Dharna Shakti is developed when you wash the Guru's feet with your tears, when you place your head in his feet and let the tears roll down onto them and when you devote your complete self in him. You will achieve this totality, when you become so overwhelmed with emotions that other than the sacred word 'Gurudev', nothing else emanates from your lips.

Dharna Shakti means a desire in you, that you run and reach the Guru. It does not matter that in actual you may not be able to do so. It does not matter that you are not able to reach him. Incapability is quite another thing, what you should surely have is a desire, a wish, a strong feeling. Every moment you should feel that you have to reach the Guru and when you are not able to go to him, you should be filled with impatience, uneasiness, and restlessness.

And having such experience, strengthens the Dharna Shakti. Then you realise that this part of life is totally personal because you have someone whom you have to reach. You have someone. . . , reaching whom is the aim, the goal of your life.

There is someone in whose hands you can give your hand and feel contented. There is a person in whose feet you can experience happiness. There is someone, before whom you can narrate all your sorrows and pains and thus feel relieved and tension-free.

Thus, you can give up yourself completely in the feet of the Guru because, whatever doubts were present in your mind, you presented them before him. But along with this, you should also link your soul with his soul. A mere physical contact is not enough.

A physical relation can be made even with an ordinary person, with one's wife or with one's son. We feel worried when the son goes abroad and hope for his safe return. We keep worrying about his health, his condition. . . . This all is merely a physical relation.

A physical contact with a Guru is not a great achievement. A spiritual link must be there. Spiritual link means that if you are thousands of miles away from the Guru and a thorn pricks him on his foot, then you feel the pain. If such a state is attained, then it means that you have a spiritual link with the Guru. If the Guru is feeling unwell and you start feeling uneasy, restless, as if something is lost, as if there is an emptiness all around then you are spiritually linked with him. You will feel the pain at his suffering but shall not know why this is happening? This link which is formed even when you are thousands of miles away from him, is called Dharna.

If you always have a desire to go to the Guru. . . . if you feel that you have to keep the Guru happy by all means then this is a form of Dharna.

It's upto the Guru how he wishes to use your services or what work he gives you to accomplish. You should devote yourself fully, and should let him use you as he wishes. This is what we call Dharna Shakti.

Achieving it is called the totality, the joy of life. Dharna Shakti means the complete powers of Guru. You cannot see these powers but they always remain with you.

An ordinary looking policeman slaps a huge ruffian. The ruffian starts trembling with fear. This does not mean that the policeman is stronger than the ruffian. It means that the police has the powers of the state, the government and the police force supporting him. And it is due to these powers that the police is so much capable.

Similarly, even if you are weak and slender, there is a force supporting you, which you cannot see. But due to this power you

gain strength and capability. This power is given to you by the Guru and through it you make your Dharna Shakti complete in itself.

The third stage, after Dhyān and Dharna, is Samadhi or eternal trance. When you sit in the feet of the Guru, you devote yourself totally in them. When the Guru commands you, asks you to accomplish a work, you carry it out without any hesitation.

The command may or may not be in your favour, it may cause gains or loss to you, but you obey him and render your services to him. This is Dharna Shakti, and the stage next to it, is Samadhi.

Samadhi means acquiring all the Siddhis, divine capabilities which are present in the universe. The accomplishment and subjugation of all Siddhis like *Anima* Siddhi, Mahakali, Maha Lakshmi, Mahasaraswati, Bagla, Chhinmasta, Dhumavati etc. is called Samadhi.

Samadhi means a process of becoming Brahma. It is not the realisation of Brahma or getting close to Brahma but is becoming Brahma. Samadhi means completely entering into oneself.

It is a process of achieving totality and completeness of life. The Guru shall himself teach you this process. He shall guide you, give Diksha to you and shall tell you how to reach the state of Samadhi. As you acquire the powers from the Guru you shall start going into Samadhi.

You don't have to put in any efforts to reach this state. For this you don't have to practice Pranayam or Bhasrika.

With the help of the powers of the Guru, you shall keep progressing in this spiritual field and you shall thus go into Samadhi. This is the process of becoming Brahma and in it you shall always keep rising to new heights.

And, when you keep progressing you shall experience a great joy, happiness and good fortune. An aura will appear around your face. It will seem as if there is a magnetic force around you

and deep vertical lines on your forehead shall prove that you have reached the state of Samadhi.

The lines on an ordinary person's forehead are horizontal from left to right or vice-versa, but on a great Yogis forehead, there appear vertical lines from the mid-point of the eyebrows to the Sahastrar. And such lines are evidence that you have a divine aura around you, that you have attained the state of Samadhi, that you are Brahma. When you reach this state you can go into Samadhi for several days, after cutting yourself off from the society.

Then you go on carrying out worldly tasks, but still remain thoughtless, you can carry on with your social obligations and still remain cut-off from everyone.

On attaining this state, your countenance is filled with an empyrean radiance.

On seeing such a person, it seems as if he is great and unique and one is compelled to look at him again and again. If he speaks something, it seems as if sweet music is flowing from his lips. Everyone is attracted by his magnetism and is drawn towards him. People find solace and satisfaction by just sitting near him.

When you reach this stage, you can then go into Samadhi for months altogether. You can go to any place in the universe, anytime, through your Sukshma Deh. You may easily go to Brahma Lok, Vishnu Lok, Rudra Lok, Kailash, Mansarovar or to any planet of the solar system.

The physical body shall remain behind, carrying out all work in a normal way, the people shall see only your physical body while you shall be somewhere else with the help of your Sukshma Deh. The Sukshma Deh shall at that moment be in some other place and through it you shall be able to see what all is happening there.

Thus, you shall be able to achieve all that you have ever wished for and you shall be able to accomplish a lot, for the

benefit of mankind. This state is of totality. In terms of Kalas or divine virtues, this state represents ten Kalas.

Lord Krishna was bestowed with sixteen Kalas. Lord Ram had ten Kalas. On reaching this state you can achieve distinction in ten Kalas. Thus, the state of Samadhi is a process of attaining ten Kalas.

There are still more practices after this but they can be learned only from a Guru. We can obtain all sixteen Kalas and can become great and divine amongst all men. Then we shall be able to live as complete Yogis, even in a family. We can thus remain as total Yogis, even when living as complete householders.

This state denotes the totality of life and in it, a person can remain lost in divine joy forever. Then he has no fear, sorrow, anxiety, hatred or any troubles or pains, because he can then control nature and obtain anything from it. He can make adverse conditions favourable and he becomes free from all worries.

Although worries, obstacles, problems, sorrows, pain, do come into his life but they have no effect on him.

He does not worry that someone is abusing him. Lost in his thoughts and his joy he goes on progressing in life and gains all the knowledge of the Shastras. He automatically memorises all the knowledge of the Vedas & Purans.

He is able to speak on any subject. He can write on Geeta, he can give discourse for hours on Mahabharat, *Ramayan*, Upanishads, Vishwamitra, on nuclear science and on philosophy.

And this art of speaking on a subject for hours is acquired only after reaching the state of Samadhi. A divine radiance reflects on his face and this happens after the state of Dharna, when he follows the path pointed out by the Guru.

You don't have to do anything. The powers of the Guru shall themselves guide you on and you shall achieve all that is necessary in your life.

And, when you reach this state in your life then you become a complete personality in yourself, then you become a part of the universe, then you become a divine person. A divine person who is called a 'Great Soul', who is called Brahma, who is called Akhandanand or infinite joy.

This is why the Shastras have laid so much emphasis on Dhyan, Dharna and Samadhi, because these constitute the totality of the spiritual life. Through the inner spiritual life, a person can know all the basic truths, through which he can achieve totality of life, true joy and can fulfil all desires of his life. Then hunger, thirst, sorrow, pain and worries do not have any effect upon him.

He can then control nature, harmonise it according to his needs and can gain a lot from it.

Now, I am reciting a Mantra for achieving the state of Samadhi and for attaining all the three states of Dhyan, Dharna and Samadhi together. This Mantra is unique and by regularly listening to it, the processes of Dhyan, Dharna and Samadhi are automatically initiated. No other requirement is then necessary.

Hence, when you are trying to go into Dhyan listen to this Mantra again and again. Listen to this Mantra a hundred times, thousand times and you shall keep going deeper and deeper into yourself and shall keep achieving all that you have wished in your life. I am chanting this rare and unique Mantra openly for the first time. This Mantra is indeed very important and invaluable.

Mantra —

Om Pramva Vei Pratant Poorvah Sah Sataam Sadeergha Sah-Dhou Sacheitanyam, Saparipurnatam Paripurnatam Purnatam Vam Poorvah Samadhi-rvei Satah Sa Shatah Sa Shatah Sahastramayi Poorvancha Chaitanyam. . .

I have recited the Mantra with full authenticity and through it even a common man can go into Dhyan or meditation. If this

Mantra is recorded on a cassette hundred times, and is played continuously, then this Mantra shall enter deep into your heart through your ears.

It shall activate those chords of the heart through which the powers of meditation in a person can be strengthened. The process of entering oneself can be initiated and after entering into oneself one can reach the Sukshma Deh, and the Brahma Deh, with the help of which one can travel through time and space.

Through regular chanting of this Mantra, the Dharna Shakti too becomes strengthened and if such a person does not have a Guru, he obtains one. And when he acquires a Guru he obtains his kindness and his blessings, and also an increase in his Dharna Shakti.

By regularly listening to this Mantra one achieves total distinction not only in Dhyan and Dharna, but one also goes into the state of Samadhi. Thus, such a person becomes Brahma.

Having attained the divine state of Brahma, he becomes capable of travelling to all parts of the universe. He then attains totality of life and experiences eternal joy.

Hence, in this discourse, I have explained to you the practices of Dhyan, Dharna and Samadhi, which are called the fulfilment of life, which constitute the formulas for achieving the state of 'Aham Brahmasmi'.

I have recited before you the secret Mantra which should surely be chanted every morning. Hence, listen to it regularly and soon you shall feel that you are progressing faster to achieve the powers of meditation & the Dharna Shakti, and into the state of Samadhi.

I bless you, that may you achieve greatness in your life, may you achieve the divine state of Samadhi and may you become a part of the universe. I bless you all.

- * *Why is that even after achieving so much in life we feel uneasy, worried and solitary?*
- * *Does Dharma mean adopting one religion?*
- * *If not, then what does Dharma actually mean?*
- * *What is the difference between Dharma and spiritualism?*
- * *The Shastras have said - 'Guru Brahma Guru Vishnu'. But in today's times, when the society is filled with frauds how can we decide who is a real Guru?*
- * *What is necessary for a contented life? Which Sadhana should I accomplish? Can I achieve the realisation of God?*



Sadhana : The highest echelon of human life

Man has friends and relatives in his life, still he remains worried and troubled. He has so much but still he says that he does not feel happy. He has everything, but still there is a feeling of emptiness. He does not know why he is so troubled, why he is so worried.

The reason is that until he generates joy from within, until he produces divine thoughts and the powers of retention from within, till then all comforts are useless.

**Bhoge Rog Bhayam, Kulechyutibhayam, Vittenripaladbhayam.
Mounedainyabhyam, Baleripubhayam, Roope Jaraya Bhayam.**

i.e. If one is very beautiful one always remains worried of old age

Marlyn Munroe was the most talented film star of Hollywood and she used to demand ten million dollars per movie! She was very beautiful but in only the twenty-third year of her life, wrinkles started appearing on her face and she became so much depressed that she committed suicide. Twenty three years is not an age to die and that too for someone whose single picture used to sell for over ten million dollars! This is but an eternal truth that

where there is beauty there is also a fear of it, getting marred due to old age.

Sarvam Vastu Bhayanvitam Bhuvirinam

i.e. Along with all the pleasures and comforts there is always a fear in this world.

Sarvam Vastubhayanitam Bhuminam Veiragya Meva Bhayam

i.e. When a spirit of renunciation develops all fears vanish. Renunciation does not mean wearing saffron robes or leaving one's family. Renunciation means detachment. Detachment is where there is no attachment. Where you have a bond you shall face distress. You love your son and if he falls ill you feel worried about his health. . . .

Some thirty-forty years back I once went to see a movie at a cinema hall. The whole hall was filled to its capacity. In the movie the son of the heroine died and on seeing this tragic scene all the women present in the hall started sobbing and weeping. It seemed as if all were feeling grieved.

They knew that they had purchased a ticket, and had come to see a movie which would end in three hours. They knew that all the characters were a part of a fiction and that they had no link with them. But on seeing the movie they became a part of the plot and felt as if they were the mothers and that their son had died. And hence, they started crying. On the other hand those who remained conscious that it was just a movie, saw it and went away to their homes unaffected.

We too have come to this world with a ticket and all that goes around us is a movie — this is my son, my father, my mother. . . . You should remember that you have come here for some time and one day you shall have to leave.

When you don't have any attachments you won't have any sorrows and when there won't be any sorrows, you won't resort to

the help of religion. You keep saying— "O God! What have you done? I daily go to the temple and pray but still you do not help me." This is nothing but attachment.

I had once said to you that I am more religious than you and this is a fact. I always remain bowed down before Lord Ram. There passes not one moment in my life, when I don't remember the name of Lord Ram and Lord Krishna. But this is also true that nothing can be achieved by just visiting a temple.

Until we form an image in our hearts what is the use of hanging a picture of God in the house. Dharma or religion means 'Dharayati Sah Dharma' i.e. which we adopt in our lives is religion.

Just by speaking that I have adopted a religion, does not mean anything. If I say I am a hindu but continue to tell lies, deceive people then this is not true hinduism. I shall be a true hindu when I become totally detached. If I establish some principles in my life and decide to follow the ideals of Lord Ram and the orders of my father than this shall be true hinduism. If I am a woman and adopt the ideals of Sita, then when I follow these principles then only I shall be called a hindu.

Adopting something is quite different from merely seeing it. We go to a temple and prostrate before the idol of God, fold our hands in prayer, we think that thus we have accomplished a very sacred task. But this is not the way to reach God.

We lead an egoistic life. A person may appear humble and peaceful on the surface but in actual his anger and his vanity is never subdued. . . , and until these are there in his life there can be no religion, till then good virtues cannot be adopted and one cannot attain true joy.

In order to attain joy, it is necessary that you are linked with your souls.

Whenever you face any problem you speak out "O mother!"

— Just think why is it so?

This happens because a person always has a very close bond with one's mother, who in the childhood takes complete care of that person. Hence, whenever one is in trouble the same word, mother, comes to one's lips— Mother, I feel so unhappy. Mother, I feel ill. Mother my child is so sick- the reason is that in a person's mind a mother stands on the same pedestal as God.

The process of Dharan, or adoption or establishing is similar. We should feel similarly for Lord Ram. And if we do this then we shall not feel any distress, any problem and shall experience divine joy. Then we shall feel happy even in moments of anxiety.

We should be helpful to others as much as we can. We should try to share the sorrows and troubles of others but this is more easily said, than done.

In general appearance all humans appear identical. Each one has two hands, two legs! I too have this physical form and so do all other humans. Lord Ram and Lord Krishna also had only two hands & feet.

But among these very human beings there are three stages through which the actual stature of a person can be known. Those belonging to the first kind remain limited only to their own families. If any member of their family is ill then they feel worried and run about here and there for medical treatment. But such persons do not feel anything if their neighbour is in distress. If the neighbour's child is sick then they have their food with the same feeling of contentment. Such humans are inferior personalities. They may be rich and prosperous but in terms of humanity they are the down-trodden.

The second kind consists of the person who feels distressed not only when someone in his house is ill but also when someone is ill in the neighbourhood. He feels that he should do something. Although unable to go to the neighbour's house or to get the ill person medical treatment, he feels a pain for the sick neighbour. Such a person is of a medium category.

The third kind consists of a person who is pained to hear about a famine in Bengal or killings in Bombay, about an earthquake, or the poor condition of the society. Such a person feels the pains and sufferings of all mankind and he belongs to the highest category.

This difference in the nature of the human beings shall remain until we adopt Dharma *i.e.* virtuous principles. We should bow down before a Mosque, Gurudwara or Church just as reverentially as we do when we pass a temple. The moral level of our lives should be high and not low. When one shall adopt Dharma then joy shall be generated from within and when there shall be joy an aura, a radiance shall appear on the face of the person.

If you have seen the pictures of Lord Ram and Lord Buddha you must have seen an aura, a brightness around their faces. A similar radiance can be seen around the countenance of Lord Krishna. But our faces do not reflect such brilliance. This is because a deluge of joy was present in those great men. If the joy in a person's life increases then the divine aura around him also increases and this aura can thus appear even around your face.

Lord Buddha once went to a village and asked everyone, "Has any great man ever been born in your village?" At this the villagers replied, "In our village no one is ever great by birth. They become great only when they grow up. No person is great by birth."

Everyone is born equal—a small child with two hands and two feet, but later on one can become great like Krishna, Ram, Buddha and Mahavir through one's work. At the time of your birth the Almighty had blessed all of you with all qualities and they are still there, but if you do not recognise these qualities then you cannot achieve the greatness of these famous personalities.

Believe me even you can achieve greatness. But if you want to reach those heights then you shall have to pass through the three stages of humanity, you shall have to give up selfishness, and you

shall have to develop your virtues. Thus you shall achieve fame in your colony, in your nation and then even in the whole world.

The war of Vietnam is going on and you feel sad. Iraq is being attacked and you feel anxious then you should know that you have reached those heights of humanity. Such should be the way of your life.

But to have such a way of life is not an achievement accomplished in one single day. There is a basic difference between religion and spiritualism. Religion may have limited interests but the field of spiritualism has no limits. There has always been conflicts on the basis of religion. Why do the hindus and muslims fight each other? They are only fighting for their individual religions.

But if these religions had a tinge of spiritualism, if spiritualism had been more emphasized then there would have been no communal violence and fights.

If an eighteen year old boy dies then we too shall feel the same sorrow which his mother experiences. She is a mother, we too have children and can understand her grief. But the religion has divided us and we don't express our distress.

Spiritualism means raising our souls to such heights that we become one with the whole world, with the whole universe. If there appear tears in someone's eyes then tears should also flow from our eyes. This is the true extent of spiritualism.

I am explaining to you the difference between religion and spiritualism. Religion is an important part of our lives. I feel proud that I am hindu but I do not look with contempt at other religions.

Mahatma Gandhi also said, "I am proud that I am a hindu but this does not mean that other religions are not good." I don't say that Jesus or Mohammad were not right. They too were right in their own contexts. We have not tried to know about their thoughts as we acquired only the knowledge given by Ram, Krishna and Mahavir.

All these great men have stressed that life shall progress when the anger, the passion in us is curbed, when our vanity disappears. We may say that we don't have any sexual desires, that we have no greed but in actual practice these have not been totally subdued.

In Rajasthan there are Thakurs, a class of nobles or Lords. Before 1947 they had small estates with five- ten villages or an area of about two thousand square miles in each estate. These Thakurs used to be the rulers of these small estates. Thus there were about three thousand such rulers. Some ruled over five-ten villages, some over twenty five villages and some even had five hundred villages within their dominions. These rulers did not have any work to do. They just collected money from the public in lieu of taxes and lived comfortably. They had no other responsibility or worry. The bigger rulers were called kings while the smaller one's were called Thakur Sahibs. You may not have gone to these villages but if you do go there, you shall find that the Thakurs still consider themselves superior. They may not even have enough food to eat but their vanity knows no bounds.

It was before 1947, that there was a great Thakur. One day he thought, "I have committed a lot of sins in my life, I have killed so many birds and have eaten so much meat. Hence, I should go to *Haridwar* and cleanse my sins by bathing in the holy river Ganga. And after coming back. . . Well what then? I shall commit more sins and shall again go and wash them away in the holy river." Hence, he started for Haridwar. He said to the villagers, "I am going to Haridwar."

"But why are you going there?" asked the villagers.

"Well enough is enough! I have killed so many birds, I have troubled you and looted you. Now I want to renounce everything. Hence, I am going to Haridwar."

Along with his twenty-twenty five servants and his wives he went to Haridwar and bathed in the holy river. The hindu priests in Haridwar said to him, "You shall have to renounce something in order to absolve yourself of all the sins." The Thakur thought, "What should I renounce? I like to eat so much. If I renounce jaggery today and if a sweet is prepared with it, then I won't be able to eat it. I cannot renounce jaggery, I cannot give up sugar, I cannot even give up wine." The eager priest said, "*Maharaj*, give up anything, you just have to renounce one object."

At this the Thakur said, "Well fine! I renounce anger. From now on I won't get angry."

The priest said to himself, "What a cunning fellow he is! If this. . ., feels angry or not what does it matter to me. When he had to renounce anything he could have left jaggery. If he had given up some real object I would have got five kilos of it."

To the Thakur he said, "Sir, it is up to you. . ., but if you give up some eatable. . .!"

"No, no," retorted the Thakur. "You don't understand. I am a Thakur."

The priest said, "Sir, it's your wish."

When the Thakur returned to his village he was welcomed by all the villagers. They asked the Thakur, "*Maharaj*, you went to Haridwar. What did you renounce?"

"Well, I have renounced anger. Now I shall never be angry."

"But *Maharaj*, you are so short-tempered, that you run to fetch your gun each time you get angry."

The Thakur smiled and said, "After having been to Haridwar, my heart, my soul have been completely transformed. Now I shall never be angry."

A barber was sitting nearby. He heard all this and after about ten minutes, he said, "*Maharaj*, excuse me."

"Well what is it?" asked the Thakur. "Why are you standing."

"Maharaj, I want to ask you something if you don't mind."

"Go on ask what you like. . ."

"Maharaj, what did you renounce in Haridwar."

"Haven't I just told you? I have given up anger."

The conversation with the villagers resumed. The Thakur started to narrate the incidents that happened in the course of the journey. Again the barber got up and said, "Maharaj, *Huzoor*, I want to ask you something."

"Well. . . ask."

"Maharaj, you went to Haridwar. What did you give up?"

"What the. . .! I have told you that I have given up anger. . . I shall never be angry again. Can't you understand this much. . ., you seem to have very less brains."

The barber sat down again. The talks resumed. Fifteen minutes passed and the barber again stood up and said, "Maharaj, *Huzoor*, I want to ask something?"

"Well what is it now?"

"Maharaj, you went to Haridwar?"

"Yes, yes I did."

"Maharaj, what did you renounce there?"

"You bloody swine. . ., rascal. . ." and speaking out these abuses the Thakur picked up his shoe and ran after the barber.

The barber cried out, "Now I understand! Yes, I have got it. I have understood what you have renounced."

Similar is the case with you. You are boiling up inside and you say that you have given up anger. We keep saying that we have given up anger but in fact we are not able to do so. There is a difference between merely saying and actually doing it. Till we don't renounce anger, till we are filled with vanity and anger what

shall we be able to achieve in the field of religion, knowledge and spiritualism.

Until you transform yourself mentally, you won't be able to develop spiritualism in your life and till there is no spiritualism in your life, you won't attain true happiness in it.

You don't need to be educated about religion, in fact there never was such a need. Do you ask why? Because religion was already there, where you were born and you grew up with it.

If you were born in the house of a hindu you were naturally initiated into hindu religion. You didn't have to ask to be taught, you learned everything and now you don't even need a certificate to prove it. If you were born in a muslim family, then the muslim religion became your own, if you were born in a Christian family you became a Christian. You did not choose your religion, rather it was thrust upon you.

On the other hand spiritualism cannot be imposed. Its knowledge has to be acquired. If you enter into spiritualism you shall ask what are the Vedas, Purans, Shastras, Gods and who is Shiva? You don't know much about them.

You may have seen the pictures of Lord Ram, holding a bow and arrow in his hands. This image has been imposed on your brain. If I say to you to go outside and if Ram appears in an ordinary guise wearing a *Dhoti-Kurta* with a shawl in his hand, then he shall walk past you, but you won't even recognise him. This is because you have never seen Lord Ram in reality. You only know his image as you have seen in the pictures and paintings.

Even the artists who have drawn these pictures are ordinary men and have never seen Lord Ram. They just imagined a picture of Ram through all that they had read in the Ramayan. Thus they drew the pictures, but imagination is never the same as reality.

But who shall explain this to the artist, that this may not be the real image of Ram. Religion, at least, cannot do this.

Religion says this is Ram, so do I, but if Ram appears in a different attire, wearing a simple Dhoti and Kurta, then will we be able to recognise him?

No we won't. . . !

— Then how can we recognise him?

Only when there is a deluge of joy.

— And when can joy be attained?

Only when you have a Guru. He may be any Guru, but he must be a real Guru not a fraud, he must not be deceitful, a liar, or selfish.

A real Guru is called Brahma, he is called Vishnu for he can bestow one with true knowledge. Then when you shall close your eyes, joy shall generate from within and the real form of Ram shall appear in your conscience. Then there shall remain no need to see his pictures in the outside world.

As soon as you close your eyes and concentrate, the image of Ram shall appear before you and thus you shall be able to devote yourself in the divine feet of Lord Ram.

Twadiyam Vastu Govindam Tubhya Mevam Samarpayet.

- My body, my soul belong to you, all these have been given to me by you and I devote them in your feet.

This feeling of devotion cannot be evolved from some external source. From an external source it shall only be hypocrisy. I may go to a temple but still not feel devoted. But if I am devoted deep inside, then even if I sit at home, I shall be able to achieve the realisation of Lord Ram. Then an aura, a radiance, a brilliance shall reflect on my face and divine rays shall surround my whole body. Even Lord Ram & Krishna must have undergone the process of Dhyan, for a divine aura was present surrounding their physical forms.

In his age Krishna's true form was not realised by anyone. This is why Krishna had to face so many atrocities. From his very early childhood murderous attempts were made on his life. Aghasur, Varkasur went to kill him, Kansa kept harassing him, when he jumped in river Yamuna a huge snake tried to kill him, he was born in Mathura but he had to finally settle down hundreds of miles away in Gujarat. All this happened because the people of that age could not recognise him.

And in the battle of Mahabharat while giving a discourse, which is known as Geeta, he had to say, "You all are fools! You are not recognising me. I am Lord Krishna, I am God."

"And if you can't understand thus, then in simpler words—among all the trees, *Peepal* is the best. Then I am *Peepal*, among all rivers, I am *Ganga*."

Why did Krishna have to say all this? He had to say this because the people were not able to understand him, because they did not have a Guru who could tell them that this ordinary looking person who is present in Mahabharat is a part of God, he is an incarnation of God. If there had been such a Guru then Krishna would not have to tell all this to the world himself.

Tulsi Ramayan was written only four centuries back. Tulsi was born in the times of Akbar. Meera, Sur, Tulsi, Kabir all were born about four hundred years back. Tulsi wrote Ramayan and we are well acquainted with the image of Ram formed by Tulsi. But Valmiki was there when Ram was born!

He saw Ram with his own eyes. When Ram renounced Sita, she stayed in the hermitage of sage Valmiki. Hence, in his Ramayan Valmiki wrote all that he saw about Ram, his thoughts, his actions, everything.

And when Valmiki went to bless him, Ram said, "On the outside, I may appear to be very much distressed but inside me there is a rush of joy because inside me the Kundalini has

been activated." This incident has been included in Valmiki Ramayan.

And even Krishna has said in Geeta.

'Kundalini Bhavet Poorvam Sa Poorva Anand Twavet'

This joy can be generated when the feelings of the heart are developed. But I feel that in such a vast population of India there are hardly one or two persons who know what Kundalini is, how it can be activated or how we can meditate upon it.

You may live fifteen, twenty years and you may feel happy that you have accomplished a religious task by offering some money in the temple. This is what you think is religion.

You think that you have offered half kilo sweets in the temple, or that you have offered some food to a poor person, then you have followed your religion.

Dharma or duty is something else. You had extra money and you gave it away in charity and thought you have followed Dharma. A poor man has no money and hence, he does not do all that you have done. This does not at all mean that he is in any way inferior to you. The real wealth which he possesses is of joy, of divinity, of the greatness of a Guru. He knows how to realise God.

He has not tried to look for God outside but has nurtured an image of Him within his own soul. And if he has done this then the moment he goes into the state of meditation he experiences joy and contentment. Thus, he is able to complete the process of attaining totality of life.

You too can reach the heights achieved by great men. You are men and can achieve greatness. You only need a Dharma, a thought process, an ability to understand spiritualism and a competent guide. Without a guide you shall stray from the correct path and having reached an age of fifty-sixty years you shall stop somewhere and die.

This is why I am trying to explain to you, what the right path is. Even I know what religion is. I know about it and I can narrate the Valmiki Ramayan better than you can. I can recite the whole Geeta and all the Mantras of Yajurved. I can explain all parts of astrology in detail to you. I can even forecast your future. But despite all this it is not necessary that I can achieve true joy.

I may have a million dollars, but still I may feel distressed and may suffer from tensions, anxieties and ailments. The real achievement shall be when I attain true joy. And joy can be attained only through a Guru when he tells— What to adopt? How to adpot? How to elevate your lives? How to achieve the realisation of Gods? How to devote yourselves in their feet?

A book cannot teach you all this. For this, a live person is needed who can provide solutions to all your queries and problems.

A life of totality can be attained only through Sadhana. Till there is no Sadhana, your body cannot become well balanced. Until you achieve good health you cannot attain totality of life. And if you do not achieve totality, you shall lead an incomplete life. In order to achieve the fulfilment of life one month is enough, two months are enough, some months are enough and even four hundred years may be too less.

Thus, you should strive to attain the state of life and soul which is called total in itself. And your life must be totally devoted to all religions in general and you should bow down before every God whether he is Ram, Krishna or with some other name.

You should also have a guide who could tell you how to accomplish Sadhana. Sadhana means chanting of Mantras through which you can reach the Guru and obtain divine joy which forms the basis of life, from him. You may have spent any type of life but in one year you shall realise that the path of Sadhana leads to true joy, where there are no sorrows, no tensions, no anxieties, no problems and no fear. There you shall only find joy, happiness

and divine bliss. And this Sadhana can be accomplished by a seventy year old woman and even by a fifteen year old boy. A person can become enlightened at an age of just twelve years as happened with Shukdev or he may not achieve it even till an age of hundred years.

Age does not matter, only the path, the thought process must be correct. If we do not have any devotion then it won't matter if we go to a temple, or a mosque or a church. What is needed is that the Gods should be established in our souls, our conscience should be awakened and all this is possible only through Sadhana.

I have studied the religious texts and the Shastras. You name any Shashtra and I can narrate all its contents. I am not being vain. But I do feel proud that these texts have been produced in India by our ancestors, our sages. We can achieve totality of life only by studying these texts but in such a short life span you cannot study all the texts. You can only obtain their essence through a Guru.

What is right for me? Which line of thought should I follow? Which Sadhana should I perform? How can the Kundalini be activated? How can the conscience be awakened? How can I go into Dhyana? How can I make my mind thoughtless and meditate for half an hour? How can I achieve the realisation of God? Is it possible for me to achieve all this?

Surely you can achieve all this. Just as I am seeing you now, you can see God, feel him, touch him and talk to him. This is nothing new because the whole universe is present in me and it's present even inside you. Krishna could not have lied when he said these words. We have not realised this universe. We have only looked outside, that this is Delhi, this is Calcutta, this is Bombay. All the universe is present within and can be seen by closing the eyes.

How can I enter into myself?

We have seven bodies, other than the outer physical form. In it there is "Bhu, Bhuv, Swa, Mah, Jan, Tap and Satyam". In Jinnvani, Lord Mahavir has said that until you cross all your seven bodies you won't achieve the realisation of the God who is Brahma, who is the divine.

I bless you and as a guide I tell you that through the path of spiritualism, Dharma and Sadhana you shall be able to come into contact with the seventh body and then you shall experience true joy, then you shall achieve the realisation of God, which is your desire & wish. And this you can achieve in the next four to six months. May you realise your deity in your life time.

A Sadhak had once asked me. When should one renounce family life? Can we accomplish Sadhana living in a household? Or is it necessary to accomplish Sadhana in a secluded place?

In all the Shastras I have read, there is not one instance when someone has renounced family or social life.

If I leave my wife, I shall start a discourse with you. If I leave you, I may go and meet the Sadhaks in Mauritius. When Lord Budha left his house, he started preaching to the Sadhvis. The question is what you are doing and not where you are doing it. It is not necessary that you shall be able to concentrate in a secluded place.

One cannot achieve totality of life by renouncing the household. Real manliness is living in a household, facing troubles, and still acquiring happiness, contentment and completeness. This is what life should be like. If you renounce your household and leave your family in the hands of others, if you have sons & daughters and you leave them to fend for themselves, then I feel that this is an act of cowardice. Lord Ram lived as a householder, so did Lord Krishna and so did several other Gods. Renouncing the household means, you are experiencing some weakness in yourself. If we are complete in ourselves then we can achieve fulfilment in life living even in a household.

- * Did we have a life before the present one?
What shall happen after death?
- * Does the life in previous births affect the
present life?
- * We are not able to form such a close bond
even with our neighbours as we do with
people living far from us. We may have met
them only one or two times yet we always
wish to be near to them... Why is it so?
- * Can we see our previous lives?... If yes
how?



**Yes,
*I can see my previous birth***

Poorva Vatanyei Charitam Vadanyei
Aatmam Siveiyah Bhavetam Paresham
Devyam Vratam Drigtam Saritam Sahidram
Gyanyei Va Tulyam Bhavatam Bhav Purna Roopam

Brahmandopnishad is a very important ancient text, because in it all the basics of human life have been explained in detail. For the first time the questions related to human life were analysed and solutions to them were found.

It has been clearly stated that life is not just something bracketted between birth and death. In total ignorance we have confined life to a small circle. We think that life commences with the birth and ends with death, but this is not the correct and complete definition of life.

This definition does not come out to be true because life is not just what we consider it to be. This is merely a part of the complete life process.

Even before the present life we must have existed. We may have been present on the earth itself or in heaven. We may have been in human forms or as spirits. The body exists only for a

limited time period but life is something which exists free of the shackles of a physical form.

We had a life even before this birth, and it will continue even after we die. It is very unfortunate that we are not capable enough to see our previous births and that we do not have such powers to see what shall happen to us after the present life-span ends.

Suppose we are in a room which is ten feet long and a long rope passes through this room. Sitting in it we shall only be able to see ten feet of the rope, even though it may be ten times longer. But unfortunately, we consider only this part of rope, which we see, to be the complete rope, when in fact the two ends of the rope may be several feet away from the two doors of the room.

Similarly, we consider what we see of life, to be complete, whereas life existed before the present birth and shall continue even after death.

The Shastras say that body is perishable. When the clothes become old and worn-out they are thrown away and new clothes are obtained. Similarly, when the body becomes, weak, infirm, and old then the soul leaves that body and takes new birth. But life continues; it was there when the former body existed and it is still there in the new body.

Even the thoughts and experiences of the previous life are connected with the present life. . . , and even the memories and events of the former are linked with the present life.

But unfortunately, we do not remember all of them. This is why we consider our previous lives to be separate and the present life to be complete in itself.

If we wish to understand life, if we wish to unravel all its subtle mysteries, then it would be necessary to know about our previous lives because our present life is a part of all our previous ones.

This is very much true that the cause of all our gains-losses, happiness-sorrows and ailments lies in the previous births. Our spouses in the present life must also have been linked with our previous life. The wife, daughter, son, lover, friend or foe in our present lives must have been there in the previous life, and they must have been related to us in some way or the other. And the kind of relation we had with them in the previous life could determine why we are so linked up with them in the present.

It may be that your husband or wife may not have been your spouse in your previous life or that he or she may have been your staunch enemy. It may be that your wife in the present life may have been acquainted to you. You may have deceived her and caused harm to her. She may not have been able to retaliate at that moment and hence, she may have entered your present life as your wife. And the constant disagreement, quarrels and ill-will between you two, may be a part of the revenge which she is now taking.

Similarly, your present husband may not have been your life partner in the previous life, but may have been some friend whom you deceived. And to take revenge he may have entered your present life as your husband to make your life hell.

The reality behind the relation of a husband and wife can be known only through the previous life. Just think for a moment why you do not have a harmonious relation with your life partner, why there is no love, why there is constant mistrust, tensions between you and why there is no happiness in your life.

On the other hand you may have a soft corner for a person who is not your married partner and is even living far from you. Why do you have such feelings for him? Why do you feel that he can prove to be a better life partner? Why do you feel happy and elated on meeting some other woman? Why does her image remain constantly before your eyes? Why is it so?

Looking at your present life you may not be able to perceive any reason for this. You have met only once; she lives far away and there is no possibility of you marrying her. But still you feel a deep longing to meet her & you develop a love for her. Why?

The cause of all this lies hidden in your previous life. The person for whom you experience so much love, who always remains in your thoughts may have been your lover or life partner in the previous birth.

Due to social obligations you may not be able to establish marital relations with that person, but marriage is only a physical bond, not necessarily, a union of souls & lives.

The soul will consider only the partner of the previous life as the real spouse. The body, the society may consider it wrong but the soul shall identify it as the only truth. The society may consider such a relation to be against social norms but the society is related only to the body and when the body perishes so do all social norms. The society may say that you cannot love someone other than your spouse. But in fact the life, the soul are linked only with one's true love and shall remain so, inspite of all bonds and shackles. Even if we try, we won't be able to banish the thoughts, the image of the person from our mind. There shall always remain a liking for that person.

The fear of social disgrace may always be an obstacle, and may hinder the path of true love but it shall never be able to subdue the feelings of the heart. This is why there is a yearning in your heart, this is why you feel pained, this is why there is no love between you and your wife, this is why you develop sweet relations with other women, this is why you don't have good relations with your wife, son, daughter and friends and this is why the person on whom you have full faith deceives you. It may be that you may have deceived him in your previous birth and he may now be taking revenge. This is why the children become so adamant, this is why despite a good atmosphere in the house, the

daughter chooses a wrong way of life. The intricate web of life cannot be understood by just studying the present one.

We can't understand why there is tension in the married life, why we don't trust each other, why we are so poor inspite of such hard labour, why we remain ill, why we cannot achieve success in Sadhanas, why we feel so close to someone else, why we feel so happy on meeting that person & why he always remains in our thoughts.

These questions may pertain to our present lives but they can be solved only by studying them in context to the events of our previous lives. Then everything shall surely become clear to us.

Then you shall know that the person whom you consider as your husband is actually your enemy. To know all this we shall have to discover the Sadhana through which we shall be able to see our previous lives.

This much must now be quite clear that the events of our previous birth affect our relations in the present one and these relations, thus, take shape accordingly.

Eternal life is more important and valuable than the physical form hence, the relations of the previous births cannot be ignored. Until we revive those true relations we won't experience joy and contentment and life shall have no value or significance.

Then what are the methods through which we can see our previous lives?

How can we know, where we were born, where we grew up, with whom we married, who all came into our contact, how we were related to them, how we led our lives, how we died and how we came to be in our present lives?

It is necessary to link the present life with the previous life, for only then shall we be able to find solutions to our present problems. Otherwise we generally face with such problems in our lives that there seems to be no respite from them.

Several questions flood our mind. Why does a person, who day and night keeps praying to the God, remain poor? Why does a sinful, vicious and wicked person who always resorts to immoral deeds, remain rich and respected in society? Why does my business not flourish? Why did my son die? Why is there so much disharmony between me & my wife? Why am I not rich? How have my relations with the Guru been? Why do I feel so close and so much attached to him inspite of being physically so far from him? Why do I feel so much love and devotion for him? Why do I wish to see him again and again? Why does one experience such bliss in his company?

The answers to all these questions are linked to the previous life and until one sees the previous life, until the mysteries pertaining to it are unravelled, till then the present life cannot be understood.

It may be that just as you are here in the present life you may have existed in the previous lives.

This is quite true that you must have been present in the Dwapar age and must have witnessed the battle of Mahabharat. You may have been acquainted with Krishna, you may have seen him as a friend or foe, you may have heard him playing the flute, you may have roamed about with him on the banks of river Yamuna and you may have enjoyed his company.

There must be some way of seeing all this. There is no doubt that you existed in Dwapar in the age of Krishna, you also existed in the times of Shankaracharya, Gorakhnath, Buddha and Mahavir. But what or who were you? Where were you and in which state were you?

It is necessary to know all this. And when you come to know all this you shall be able to hear Krishna playing on his flute. You shall be surprised to see that he is also present in your present life in some other guise, quite different from the image

you may have seen of him in the pictures. And you shall find that you are acquainted with him even now.

In other words you may be linked in some way to him in your present life. You may even be linked with Shankaracharya. He was an ascetic in his earlier life but now he may be living as a simple householder.

It is very unfortunate that your eyes are not powerful enough to recognise the actual forms. You are not able to identify with the forms of Shankaracharya, Buddha, Mahavir and Krishna because they are now in different guises, even though their souls are the same.

You are still related to them. And you can realise their true forms if you know a method through which you could see your previous lives and could thus relate the events of those lives with your present one.

It is only then that your present life shall be filled with joy and you shall be able to recognise Krishna in his present form. Thus, you shall be able to spend each moment of your life, in the feet of such a great and unique personality.

We shall be very unfortunate if we are not able to recognise such a great person who is present amongst us. What's the use of spending our lives in useless tasks when such great fortune awaits us? Believe me, we can obtain this fortune.

And only when we realise the value of this time shall we be able to meet him and come close to him. He has to take birth again and again and you too shall be born time and again. But take care lest you lose contact with him, lest your eyes become so weak that you are not even able to recognise him.

This is the true basis and soul of life. This is the conscience and the devotion of life. And it is necessary to understand it.

We can see our lives of previous births in two ways. One through the help of our Guru who is competent, accomplished

and who has the divine powers to see not only his own but even the previous lives of others. When one sits down in his feet then one can ask him: Where was I born? Where was I brought up? What was my relation to the person now known to me, in the previous life?

And the Guru shall help in revealing all the facts because he wants you to see everything clearly. You only need to have full faith and devotion in him. You must be close to him and must have spiritual contact with him. Then the Guru shall be able to make you see your previous life clearly. He has been a witness to all your lives and in each life you have been in contact with him.

And he can tell you, how everyone in your life was earlier related to you. You can even go to the place he tells you and verify all that he says. Suppose, he tells you that you were born at a particular place, you grew up, married such and such woman and then led life in such & such way. Then you can go to the place revealed by him and can confirm all that he has said. Thus the curtain which is obstructing your vision shall be raised and you shall be able to see everything clearly.

The Guru shall not only be able to reveal facts about your previous life but even about the lives before it. And there should be a thrill, an enthusiasm in you to know where you spent your previous lives? How you led those lives, with whom you came into contact and how these persons were now influencing your present life?

Thus you shall be able to decide how to deal with each person in your life. This is one way which is easy and simple.

The second method is *Brahmand Sadhana*. By accomplishing this Sadhana you shall be able to see the events of several previous lives.

But this Sadhana can be accomplished only with the help of a Guru. It's been elucidated in *Brahmandopnishad* regarding

this Sadhana that if a person, a man or a woman desires to see all his previous lives, then he should go to the Guru and obtain Brahmand Diksha from him.

Thus, he becomes entitled to accomplish Brahmand Sadhana. After obtaining Brahmand Diksha the Sadhana which lasts for twenty one days should be performed. The Brahmand Yantra should be placed before oneself and all the parts of one's body should be sanctified with the Urdhwagami Mantra. This method can be taught in detail only by a Guru. Then according to the method elucidated by the Guru one should accomplish five lakh chantings of the Brahmand Mantra with full devotion, so that one's whole body becomes linked with the universe. Thus, by accomplishing this Sadhana one shall become capable of controlling one's Sukshma Sharir and shall be able to take the soul back in time to see the previous lives.

Thus one attains the capability to see the previous lives and return to the present life retaining all the images from the past.

Through the Brahmand Sadhana we can, not only see the previous lives but can even foresee our lives in the future. Where shall I be reborn? Will I be able to enter into Siddhashram? Will I be able to stay in Siddhashram? Thus, by knowing all this we can improve our lives for the better.

Brahmand Mantra is an important and secret Mantra. The Guru instils the powers of this Mantra into the body and soul of the person.

He establishes the Mantra in the Sahastrar, Aagya Chakra, Swadhisthan Chakra and Muladhar of the disciple when he gives Diksha. Thus the whole body is filled with a divine force and the person is able to feel his Sukshma Sharir and becomes capable of taking it into the past and see his previous life. He is able to see all events just as we see a motion picture on a television and everything becomes clear before his eyes.

He is able to see all the people related to him, all his actions and all his deeds of previous births. If you wish to attain true joy in life, if you wish to reveal the mysteries of life, if you want to know what the essence of life is then you should surely accomplish Brahmand Sadhana, because this Sadhana is the basis of all other Sadhanas.

If there is a Guru in your present life who has the knowledge of Brahmand Sadhana, who is competent to give Brahmand Diksha, who can fill your lives with divinity and with vastness of the universe, then you should not waste even one moment and should go and obtain Diksha from him. Any delay could mean forsaking a chance of a lifetime.

I bless you and may you achieve all this.

- * *Who is a disciple? What is his duty?
What should be his aim?*
- * *Is it necessary to obtain Diksha to become
a disciple? What is the meaning of
Prarambhik Diksha ?*
- * *After obtaining Prarambhik Diksha sev-
eral questions arise in the mind and slowly
they fade away . . . Why?*
- * *Gurudev! I pray to you to establish your
divine form in my soul, I wish to remain
devoted in your service, sitting in your feet.
Whenever I see you, tears fill up in my eyes.
How should I reveal my feelings . . .? I feel
so disturbed.*



Guru Pran Sthapana

Asvat Punj Nikhilam Bhav Roop Mekam,
Gyanovadamya Bhavtam Bhavmek Roopam
Gururvei Sadam Pran Mahet Nityam,
Chintyo Vichintyam Bhavtam Sadam

The essence of the vast ocean of knowledge of the Shastras was collected in the pitchers of Upnishads and thus 108 pitchers in form of Upnishads were created, filled with divine elixir. Of these 108 Upnishads two are more important— the Shishyopnishad and the Guru Upnishad.

It's been elucidated in Shishyopnishad who a real disciple is, what his qualities are, what his duty is, and what his aim is. Similarly, it has been clearly stated in Guru Upnishad that it is the responsibility of the Guru to solve all the problems of the disciple and to help him get rid of them. It is a very difficult task because problems are there even in a Guru's life. It cannot be that a Guru lives in comfort while the disciple has to face all problems.

It's been clearly stated in Guru Upnishad that the Guru should liberate the disciple of all the problems. When a disciple shall thus become liberated, he shall be able to progress quickly

on the path shown by the Guru. The sage who had said this must have been a very competent Guru and he must have followed a very strict code himself.

Shishyopnishad and Guru Upnishad have in fact been written by the same sage. It has been stated in it who a real disciple is. I won't say that the duty of a disciple is to serve the Guru, massage his feet, wash his clothes, offer sweets, food or money to him. I don't want to go into such a discussion. I leave this to those Gurus who do not have anything to give to the disciples and hence, give such preachings.

There are several Gurus in Haridwar, and Mathura who can preach like this. I should leave something for them to preach, hence, I leave this to them. They shall say to you- "Child! I have to get a temple constructed, give me five hundred rupees, some clothes, sweets and food."

Other than this there are several things which a disciple should understand. In the Upnishad, the relation of a Guru and disciple has been said to be similar to the relation between two lovers. Kabir a saint has said in a couplet-

Main	Ram	Ki	Bahuriya,
Ram	Hi	Mera	Pati Hoi

This seems to be a strange thing for a man to say that he is the wife of Ram and Ram is his husband.

The people today may feel surprised how a man could have said such a thing. This appears strange only when we look at ourselves or the Guru with a corporeal vision.

All of us or a disciple can have two types of ways to look at everything. A person does not become a disciple straight away. When he comes into the contact of a Guru he does not have the capability of recognising his Guru. If he had this power then he would have already attained a high spiritual level. When he is not

capable of recognising the Guru he cannot even recognise the Gods. Hence, in the initial stage he is just an inquisitive learner.

The Diksha which I give to you in the beginning is Jigyasu Diksha— Jigyasu means an inquisitive person, who wants to learn something. Several questions keep flooding the mind of such a person, who is called a disciple by the Guru.

Disciple is a common word and whoever comes and touches the feet of a Guru, says— "Gurudev! I am your disciple and I have been remembering you for the past five years." The Guru says— "Fine my child, sit down." Just by saying these words the person does not become a disciple and neither does one become a Guru. This is just a tradition. It's not at all correct. A person says "Gurudev. . . Gurudev." And the Guru says "Yes, my disciple. . ."

This stage is like an engagement between a man & a woman. The woman knows that she would marry the man and that he would be her husband. The man also knows that she would be his wife but he cannot then say that she is his wife. He says that she is his fiancée. Similar is the relation of a Guru and a disciple in the beginning. Hence, when a disciple obtains the first Diksha it is called the 'Prarambhik Diksha' or the 'First Diksha'. And Diksha means that he is being initiated into spiritualism, that till now he was among crows, among herons. You may not have seen a heron. Herons generally live near a lake. For hours they stand in water on one foot, waiting. You may throw a stone at it or shout at it but it shall not move. And as soon as it sees a fish it dives its head into the water & catches its prey. Such deep is its concentration that it is called 'Bagula Bhagat' or 'Saint Heron', while in reality it remains static just to fill its stomach.

In the beginning a disciple is quite like a heron. He touches the feet of a Guru and says to him— "Guruji help me. I don't have any children, my business is not flourishing, I want to get rich and my wife keeps fighting with me. You can help me and you have to solve all my problems. I have become your disciple and I

have offered 300 rupees to you as Dakshina, now my responsibility is over and it is all upto you."

Just imagine the plight of a Guru. People have so many wishes and fulfilling all of them is impossible even for God. If Lord Krishna appears today, even he cannot solve all their problems. He shall have to take birth ten thousand times in order to help you get rid of all your problems. First man had no problem at all and now he has nothing else but problems and more problems.

According to Shishyopnishad, when a disciple comes to a Guru he is curious to know about him. He wants to know— What is a Guru? What is a disciple. Is this Guru real? How can he help me?

Then he decides to test the Guru once. He says to the Guru— "Gurudev, my business is on a downslide, please help me." Now a Guru cannot say that he cannot do anything or that the disciple's luck is itself bad. The disciple has touched the Guru's feet and offered some Dakshina, so the Guru says— "I bless you. Everything shall soon be fine."

If you seek the blessings of your parents even they shall bless you with better luck. After one month the disciple returns to the Guru and says- "Gurudev! You had said that my income shall double but nothing has happened." Now as a Guru, I could not have abused you. And neither did any close bond form between you and me so that I could have helped you. If you touch my feet, I shall surely bless you. This is the bare fact. It may sound bitter and may be, I should not say this to you.

But I don't want to tie a cloth around your eyes and leave you to wander about. I want to lead you to your real destination. The disciple is in the beginning very inquisitive. Several doubts and suspicions arise in his mind like whether the Mantras have any significance, whether the Tantra processes given in the magazine are true or not.

He says to the Guru that he has chanted the Mantra of *Sahastraroopa Lakshmi* ten thousand times but Lakshmi did not appear. He thinks that as soon as he completes the chantings Lakshmi should appear with a tray filled with diamonds and give it to him. But Lakshmi does not appear and doubts arise in his mind, whether the Mantra is correct or not . . . But in reality neither the Mantra nor the Gods are wrong rather your own concepts and perceptions are not clear. There are doubts in your mind and you are still in the beginner's cradle.

After this stage of inquisition ends, a person becomes a disciple. When all the questions, all concepts become clear then the next stage sets in. The disciple comes to the Guru and the Guru tries to explain everything to him. But at first the disciple does not understand anything because the only aim of his life till then, is to achieve all material comforts. His aim is not to accomplish Lakshmi Sadhana and neither is it to establish the Guru in his life and soul.

He only wants that his wish should be fulfilled when he chants a Mantra. When he performs Lakshmi Sadhana he only wishes for wealth, when he performs a Sadhana for good health his only desire is to become young like a 25 year old.

He keeps wishing for some miraculous charm with the help of which he could subjugate his wife. Now this is almost impossible in the twentieth century. If you become rude, your wife shall behave even more rudely. You can't expect her to stand with her head bowed down before you all the time. Those times have gone and the reality is before you.

In the second stage all curiosity dies out and the disciple develops divine thoughts. When he comes closer to the Guru he becomes spiritually enlightened. He comes to know that all that he had been wishing for was insignificant and there are other better things which he should acquire.

If I go to the sea shore then what is the use if I just collect stones from its beach when inside the sea, I can obtain pearls. If you stick to your material wishes then you may obtain twenty-twenty five thousand rupees at the most. And if the Guru is very much pleased he may bless you with a part of his Sadhana powers and thus you may obtain twenty five-fifty thousand rupees or your family quarrels may stop. But obtaining such petty things is like collecting stones and pebbles from the sea shore, which in fact hides richer treasures.

As far as settling of problems is concerned, then I challenge you and give one month's time to go and find a person who is totally tension-free. If you find such a person then I am ready to worship you as God.

This is an age of problems. Your own neighbour shall not let you live in peace and shall keep creating trouble for you. He may throw stones at your house, he may throw water into your house. He shall be a constant headache for you. If he remains docile then some government official may start troubling you.

This shall go on. If you go to the Guru with your headaches then this shows only your inquisitive nature, this is not an evidence of a relation of a Guru and a disciple. But when you become enlightened spiritually then you realise the truth.

I am not asking you to leave everything. Some people say that they want to renounce their families and want to give up everything. But this is not a solution at all. This is cowardice and running away from responsibilities. You should face all problems and still rise high in life. The chief aim of your life should be to establish the Guru in your heart and to achieve the realisation of *Bhagwati Jagdamba*, the divine mother.

If you just wish to achieve the realisation of Goddess Jagdamba for obtaining five million rupees from her then you may perform Sadhana for five million years but the Goddess shall not appear before you.

You may perform as many Sadhanas as you wish, but you shall achieve success only when you accomplish them with an unselfish motive. Your thoughts, your aim must not be selfish. Bread and cloth are two distinct objects. You cannot eat cloth and you cannot wear bread. Similarly, the material needs are separate from the spiritual aspirations and the two should not be intermixed.

Sadhanas and material needs are distinct and both have their own significance in life but they should be kept apart. If you say to the Guru that you would perform Sadhana when your problems are solved, then I give you not one month but five years to go and bring back a person who is tension-free.

Problems shall always remain. First, you shall be anxious to marry, when you marry your wife shall remain dissatisfied, if she becomes happy your mother shall wish for a grandson, when a son shall be born he shall become ill. This goes on, problems never end and it is you who create them.

You will say that you have this problem, that earlier you had just one problem and now you have four.

I did not give these problems to you. You created them yourselves. Your son will grow up, then you shall start worrying about his marriage. When he shall be married, you shall feel that his wife is not good natured. You shall feel troubled when the son whom you educated yourself, gives you only five hundred rupees from his income. Is there any end to it?

You have yourself created this state of chaos. I have not pushed you into it. You come to me and say— "Guruji, what should I do now?" You do not have a son and you come to me for help. What can I do? You shall obtain a son with your own efforts, I can't do anything.

Do not create such a situation. Try and understand the two stages, the two paths. Your problems and the solutions to them constitutes one path, and spiritual elevation of life is another

path. The second path is more significant as it is the way to activation of Kundalini, the way to Sahastrar, the way to realisation of God, the way to establish the Guru in yourself, the way to salvation and the way to Siddhashram. Along with moving on the first path you should also strive to progress on this second path. And there are three conditions for moving forward on this path.

Firstly, you should offer your selfless services to the Guru. If you do not serve him you can't progress on this path. Selfless service is the basis to spiritual enlightenment. You people are not serving the Guru. You can't experience the divinity of river Ganga in his holy feet. You look at his feet as merely his feet and hence, you cannot become enlightened.

State of enlightenment means that on seeing him your eyes fill up with tears of joy. It means that you cannot remain without seeing him even for one day. You should reach a stage that if you are not able to meet him for over a week you become so much impatient that you lose all interest in your work and always keep planning how to meet him. And such a bond should develop that the Guru too becomes restless when you do not meet him for so long. This is the state of an awakened conscience.

But all you do is the recitation of *Hanuman Chalisa*. What can be achieved by just mechanically reading the Chalisa? You may spend all your life offering oblations in the holy fire, you may sing hymns in praise of Lakshmi. Your ancestors did this and so can you. But Lakshmi never appeared before your father or forefathers and she won't appear even before you. Your ancestors have merely burnt butter in the fire and you too are doing the same.

Lakshmi won't appear by burning incense or singing hymns. There is a different way to make her appear and that way is the path of divine knowledge. You should become enlightened and should no longer remain lifeless. You are like a living corpse and you are imprisoned in a small house along with your wife, your

mother, sons, grandsons and some money. You do not possess anything else.

Leave that small enclosure and enter into this vast expanse of spirituality. This is the path of Sadhana, where first you shall have to develop a spirit of serving others.

If you offer five rupees to Lord Hanuman, with the hope that he would help you win a lottery, then your whole thinking process is wrong. Why wouldn't Hanuman win a lottery for himself instead of helping you win?

There was once a temple of Lord Hanuman and one mile away from it, there was a temple of Lord Ram. A person went to the temple of Ram and started praying to Lord Ram. After performing worship, he offered sweets to the deity. Lord Ram was pleased. He appeared before him and said, "Well son, why are you here?" The man replied, "My wife is missing, please help me." At this Ram said, "This is not my work. One mile from here is Lord Hanuman's temple, who looks after this department. When my wife was missing, I too sought his help and he found her. Hence, you go to him."

Here the departments have actually been divided. If you go and tell Lord Ram that your wife is missing he won't be able to help you. You shall have to go to Lord Hanuman. Ram will only say, "I myself couldn't find my wife. Go to Hanuman he shall help you."

And if you go to Hanuman and say that you are not able to get married, he will say, "I am myself unmarried. I couldn't find a girl for myself then where shall I find one for you."

What we have done is that we have divided the work among all the Gods. Each God has his own work. Hence, nothing can be achieved if you offer five rupees to them and pray to them with folded hands. You shall have to perform Sadhana and make the Gods appear before you.

Offering service means selfless services. You should not have any selfish motive and along with selfless service there should be a feeling of sacrifice for the good of others. Sacrifice of something which is most liked by you.

If you have five kgs. of sweets and you give one piece to someone then this is not sacrifice. But if you have one loaf of bread and you give half of it to someone then this shall be true sacrifice. But sacrifice must be made only for the good of others or where it has some significance.

If you buy a shirt for hundred rupees and offer it to me then this is no sacrifice. This act is useless, for I already have forty-fifty shirts and I don't need any more. If you bring sweets for me, then they too shall go waste for I do not eat sweets. I don't expect such material things from you.

On the other hand it would be more useful if you contribute your efforts in the progress of the work of the trust. I have bought a land and if anyone builds a hall on it for the benefit of the Sadhaks and the general public, then he shall surely obtain the results of his good deed. It does not matter how much the benefits of the results are but what matters is that he has contributed to a good cause. If I had not planned to make the Ashram someone might have set up a bar there and people would have consumed liquor at that very place. This could have happened, but now only holy ceremonies, Sadhanas shall be performed there.

And if you contribute in such work then this shall be your sacrifice. Your help shall prove to be beneficial to thousands of people and more useful than if you offer gifts and sweets to me.

Service means that, through which the common man can benefit. This place needs a good signboard. I am not asking you to get one painted. I want to tell you that any work which has some general utility is a good service.

You may be in any temple or in any place, wherever sacrifice and services are required you should move forward to help. Service, sacrifice and devotion are the three steps to spiritual enlightenment.

Devotion means dedicating everything you possess, giving up all you have and becoming one before whom or before what you devote yourself.

When devotion is complete you shall obtain everything. Thus, you have to first empty out everything if you want to acquire the spiritual treasure. When the jug is empty it can be filled again to its brim with one liquid. If your mind, your thoughts are already full, then I cannot write anything new on it and my whole discourse shall go in vain.

Only when you bring a plain, empty sheet of paper shall you be able to read the lines which I shall inscribe on it. If already it is filled with lies, deceit, immorality then what can I write on it? Where shall I write?

You say to your Guru— "I have given up all I possess to you and am now empty. I am sitting in your feet and it is upto you to give whatever shape or form to my life according to your wish. Till now I have lived life as I wished, now you teach me how to live, you tell me what to do and how to do. I shall do whatever you ask me to."

This is devotion. When you become devoted then your position, your fame all become insignificant. Then even if you are a millionaire, it would have no significance.

Devotion means that you are nothing. It won't do if you say that you are devoted and then feel proud that you are an officer or you are such a great scholar. This is not devotion.

Devotion means you are nothing at all. That you are empty, that you have no position, no fame, no money, no power, no wealth and nothing. Whatever you do have in material terms

is at your home, here in the feet of the Guru you are fully devoted.

And when a person reaches this stage he becomes a true disciple. He is not a disciple from the beginning. First, he is just a curious person, then he becomes enlightened and after adopting the three principles— service, sacrifice & devotion he becomes a disciple. Disciple in Sanskrit is *Shishya* and it means to come closer.

The disciple always comes closer to the Guru. This does not mean that he should go and embrace the Guru. This is not what I mean by coming closer.

About four-five years back when I was returning from Gangotri, there was this disciple who made very good arrangements for the two hundred disciples who were with me. He arranged for their stay and their food. I promised to visit his house in Hyderabad.

When I reached Hyderabad he had hired a musical band and was feeling very happy. He had arranged for us to stay in a guest-house, and on the gate of the place he stood with a plate containing a dozen lighted earthen lamps for *Aarti*. When I reached the gate he started the *Aarti*. I stood there with my wife and some other disciples as he performed the ceremony.

While performing the *Aarti*, he came closer and closer and soon the flames from the dozen lamps were hardly a inch or two from my face. I turned my face and he came even closer. I strained my neck backwards to its limits, still the intense heat reached me. I hesitated to say anything to him as all his relatives, friends stood near by. I thought— "If I say something he will feel hurt and if I don't, my brows and hair will burn." I moved a step backward and he moved still closer.

"O Gurudev! Thou art an ocean of kindness. . .," he sang as he performed *Aarti* and I said to myself, that soon this ocean of kindness shall end up on a bed in some hospital. I extended my

hand to stop the Aarti but he said, "Guruji, it is rarely that we get a chance, you hardly come to visit us."

I said to myself, "You have got a chance and I am stuck up. This does not mean that you send me straight to a hospital."

To him, I said, "Perform Aarti from a distance."

He said, "Guruji such occasions do not present themselves again and again. Today we have at last got a chance."

And speaking these words he came still closer to me. The intense heat almost scorched my face and it seemed as if ages had passed when the Aarti finally concluded.

Till then my face had become red like a hot iron. . . My poor wife became overtly anxious at my sorry state. She kept looking at me and with inquiring eyes, as if saying, "What is all this?" I said to her, "What can I do? Today I am caught up amongst my disciples, I have always been kind to them, now it is upto them whether they shower me with their kindness or not."

'Shishya' does not mean that you come and ram into me and then say that I had asked you to come closer. Believe me, for coming closer it's not necessary for you to break my bones. Coming close means, becoming one with my soul, forming a bond with my soul and with my heart.

When the disciple reaches the third stage he comes closer to the Guru. Coming closer means that even his thoughts are not his own. In this state there remains no questions in his mind. Then he does not even think whether the Guru is an ordinary man of flesh and blood or he is a God. He only thinks that he is his Guru and his Guru is everything for him.

When his thinking transforms in this manner, and when he touches the feet of the Guru he realises divinity in those holy feet. When this happens his eyes fill up with tears of joy and thus, the disciple learns how to devote himself fully.

When he becomes fully devoted, he obtains everything from the Guru. In this relation of Guru and disciple there is no give and take. Establishing yourself in the soul of the Guru means getting closer to him so that your soul & his soul fuse to become one and even your physical form becomes one with that of the Guru.

All the time only one thought should remain in your mind and that is how to make the Guru happy, because then the body of the Guru becomes your own. And if a thorn pricks the feet of your Guru, you feel the pain, you feel restless.

You shall not be in distress but shall still experience restlessness, then you shall know that something is wrong. This shall happen only when your soul fuses with mine and becomes one with it. They shall become one when you become a disciple, when you devote yourself-

Ankhiyan	Ki	Kar	Kothari
Putali		Palang	Bichhay
Palkan	Ki	Chik	Dar Ke
Piya	Ko	Liya	Rijhay

These lines were spoken by Meera and she says— 'Ankhiyan Ki Kar Kothari' *i.e.* I want to make a room of my eyes. . . . 'Putali Palang Bichhay'— I want to make a bed of the pupils in my eyes. 'Palkan Ki Chik Dar Ke'— With the image of my beloved in my eyes I shall close the curtain of my eye lids. 'Piya Ko Liya Rijhay'— And thus I shall win over my beloved. She further says- 'Na Main Dekhun Aurko' *i.e.* then I shall look at no other man 'Na Tohe Dekhan Dehun' and neither shall I let you see anyone else when I shall have confined you within my eyes.

This is the state of complete devotion and on reaching this stage Kabir says, "Main Tumhari Bahuriya Hoon" *i.e.* I am your beloved. And this is why the Shishyopnishad says that Guru and disciple are like two lovers, because the most close relation in this

world is between two lovers and such closeness is not seen even in the relation between a parent & a child or between a brother & a sister.

This is because in this relation there is always something new and fresh. There is a deep longing to meet again and again, both remain restless to be together. If the girl fails to turn up one day the boy feels uneasy and worries, lest she is unwell. Or may be, he thinks, her parents have stopped her from coming to him and he starts abusing them.

He remembers that she had promised to meet him in Connaught Place. He looks at his wrist watch and realises that there are still five minutes left. "Perhaps she will come", he thinks. Two hours pass and he still keeps waiting. "It cannot be her fault", he says to himself, "it is her father who is so mean." He decides to go to her house. "What if her father sees me?" he thinks. Still, gathering some courage he reaches her place and keeps standing some distance from her house in the hope that she would appear in the window or the terrace. She won't appear and all night he shall remain perturbed. He cannot even ring her up because each time he gives a call her mother picks up the phone. "Why doesn't this old woman die?"- he says to himself. The whole night is spent waking, without a moment's mental peace because this is the relation of two lovers and not a husband-wife. If you say to your wife that you don't wish to have food, instead of asking you if you are well or not, she won't even care and shall say- "Fine, then you can eat tomorrow."

As lovers you may have loved her deeply and your sweet affair may have lasted two years, but as soon as you got married all the enthusiasm and love seemed to have vanished forever. You won't even feel like talking to her and shall start looking for another girl-friend.

You shall think that now she is your wife, thus she shall remain forever, so there's nothing to worry about her. She shall

ask you why you came late from office. You shall reply that you work in an office and that you are not her servant to arrive exactly at five o'clock.

This is the same girl you loved so dearly. She will say that she has not had food since the previous evening and you shall not care at all. You shall ask her to better go to the doctor and then you shall not give another thought to her illness. This is because the mutual attraction has vanished. No such love exists between a husband and a wife.

This is why it's always said that the deepest love is between two lovers. The same close bond must exist between a Guru and a disciple, between a devotee and God. If one of the two has promised to meet at three o'clock and does not turn up, then the other should feel uneasy, worried and impatient.

It was about seven-eight years back that I was sitting in my house at Jodhpur. It was mid-summer and very hot. A young man about 23-24 years old from Hapur came to meet me. He was handsome and well dressed. He came to me and said, "May I sit down?" I asked him to do so. He sat down on a chair and took out a photograph from his pocket. He said, to me, "I want to say something." "Be quick," I said, "It is already 12 in the noon and it would be better if you come back at four in the evening."

"No, please Guruji, it shall take only a few minutes." And saying these words he again took out the photograph, looked at it and placed it back in his pocket.

I said to myself, "What is he trying to do? He seems to be from a well to do family. But why is he acting so strangely." Just as God appears in several forms before common folks, similarly, in my life, disciples have turned up in different varied guises. In your life there may be only one God, the Guru, but in my life I have seen so many epithets of Him in form of my disciples.

I asked him, "Are you a christian?"

"No, Guruji," he said. "I am a hindu."

"Well fine you are a hindu. But what do you want to say to me?"

"Guruji, just one second," he said and again took out the photograph, looked at it and replaced it.

"Have you escaped from a mental asylum in Shahdara? Where are you from?" I asked him.

"I live in Hapur, Guruji."

"But there is no mental asylum in Hapur. There are asylums in Agra and Shahdara. Then how come you are from Hapur?"

"Guruji, you think I am mad?"

I said, "Well, the way you are behaving anyone will think that you are mentally disbalanced and have escaped from an asylum."

"No Guruji, this is not true. Please listen to what I have to say."

"How can I, when you don't tell me anything?"

"Well Guruji, the thing is that. . ., Guruji please don't be offended. I want to tell you something."

It had become too much but I controlled myself and said, "Speak up, don't hesitate."

"Guruji, I just hope you won't feel offended."

"Come on now, why shall I feel offended? If you abuse me I shall at the most slap you, but I shall not be offended. I shall just slap you that's all. You may be young but I am in every way stronger than you."

"Guruji, that doesn't matter. O.K. let me tell you everything."

"You have already wasted fifteen minutes," I said with mock anger.

"Have you ever loved anyone Guruji? Anyone. . . , any time. . . ?"

I said, "You are the first disciple who is asking such a question. Nevertheless, let me tell you, I have loved my Gurus and all the Gods."

"This is not what I am talking about, Guruji," he said. "I am asking you something quite different. You are not able to get what I am saying."

Again he took out the photo. I got a hint what he was talking about.

Still I said, "What do you want to tell me?"

He said, "Please tell me clearly Guruji. Don't hesitate or feel shy. I won't tell anybody. Your secret shall remain safe with me. Have you ever loved anyone?"

"Why should I tell you," I said to him. "I am not bound to tell anything to you. Life is so long, I may or may not have loved someone, but why do you ask."

"Guruji I am asking you beacuse only a lover can realise the plight of another. You can't understand Guruji. You don't know what love is, and you can't know."

I said to him, "Forget about me, tell me how deep is your pain? I may have experienced only slight pain in my life and God knows how big your pain is. I am not even sure if I can reach the depth of your pain."

"No Guruji," he said. "First reply to my question, so that I can present my problem before you."

"Well if you insist, I have never loved anyone the way you have. If I had, my disciples would have sent me to prison. I have never done any such thing. Now tell me what you want to say."

"Guruji, I am in love with someone."

I said, "Well this is nothing new. All Indians have only one motive in life— to love. And when they fail in love they come to their Gurus, which is the second stage. You have just entered this second stage."

"Guruji, please don't make fun of me."

"I am not at all making fun", I said.

"Guruji, I have fallen in love."

I said, "You have achieved a great accomplishment indeed, which no one else could have done. But you did it and the whole of India, rather the whole world feels proud of you. So what?"

"Guruji, do you know Pushpa?"

I said, "As far as I remember there is no one named Pushpa living anywhere in my neighbourhood. Puspha is also not the name of any river. If you had said Ganga then I would have told you that Ganga is a river flowing through Haridwar. If you had said Yamuna, I would have told you that it is in Delhi. Pushp means a flower but, Pushpa, I don't know anything about this name."

"Not Pushp Guruji, Pushpa. . . , I am talking about Pushpa."

"Well I don't know any Pushpa. If you want to tell me something about her go on."

"Guruji, Pushpa is the girl whom I love. If you come with me to Hapur I shall show where she lives and on seeing her you won't move from the place. You shall go on seeing her and you won't be able to leave Hapur."

"But if this is so how come you are here?" I said to him.

"Well Guruji, I love her so much. I keep staring at her daily but she has never even spoken to me. I keep looking at her but she does not care a bit about me."

"Guruji, please do something. Use your Yantras & Mantras and make her come and say to me that she loves me. I have heard

that you know how to use Yantras & Mantras. I have also read your books and the magazine you bring out."

"Guruji just look at this photograph," saying this he took out the photo once again and touched it to his eyes.

"You must have talked to her," I said, without looking at the photo.

"Guruji this is the problem, that she has never talked to me," he said. "She lives in my neighbourhood, just next to my house but she does not talk to me. Please Guruji, promise that you shall help in our union."

I said to myself, "Half an hour has been wasted in his gibberish talks. This is quite common in love and is nothing new. He is just another lover in the category of Laila-Majnu & Romeo-Juliet?"

To him I said, "Look I cannot help you in meeting her. I have not opened a bureau to do such work." And I had hardly spoken these words when he fell down unconscious from his chair. I thought that he was feigning, but when I stooped to look at him, I saw him frothing from the mouth. I said to myself, "What a fool he is! He shall create trouble for everyone." I sprinkled some water on his face but nothing happened.

My wife who had probably heard the crashing of the chair came running and said, "What happened?"

I said, "Well nothing has happened. . . , Pushpa has not come hence he. . ."

She looked inquiringly at me. "Who is Pushpa?" she asked.

I said, "He has a photo of her in his pocket. I have not even seen it."

I took out the photograph from his pocket. It was a photo of a girl taken from quite a distance. I put it back into his breast-pocket lest his heart beat stopped. I thought that it would be

better if the photograph remained near his heart, for then it would keep beating. May be it worked as a pacemaker for him.

One hour passed. We tried everything, made him smell a shoe, put some chilly powder into his nostrils but nothing happened and he remained unconscious. I was worried that it might turn into a police case and the police might believe that I had done something to him, or that he became unconscious because I gave him something to drink.

I took him outside to the terrace which was cooler and called my disciples. I told them that he had become unconscious due to the oppressive summer heat.

One of the disciples said, "Guruji, from now on please don't meet anyone after one o'clock in the noon." I said, "Fine, I shall take care in future. . . , but how could I know that he would experience an attack of insanity after 12 o'clock."

Around four o'clock in the evening he regained consciousness and as soon as he opened his eyes he cried out, "Pushpa, Pushpa. . . !. . . ." In a few moments he got up and I said to him, "Don't worry, you are fine."

"No, Guruji, first tell me, what will you do for me?"

I said, "Don't worry, I will help you. I am here only to help you." I was afraid lest he again went into a swoon. Hence, I said, "I shall myself accompany you to Hapur. I shall myself bring her before you. Don't you worry. Just get well soon."

I have narrated this incident to tell you what actually is the relation between two lovers like. And if you form such a bond with God you shall become great like Meera, Kabir, Sur, Raidas and you shall achieve divine enlightenment.

If you develop such closeness to the Guru then the Guru shall always be present in your soul, guiding you & teaching you.

This attachment is like an ecstasy and when such a stage is achieved, then the Guru establishes himself in the conscience of the disciple, and thus all the divinity of the Guru gets transferred into the disciple.

If you are poor, and a millionaire adopts you then all his wealth becomes your own and you won't have to earn anything. Similarly, in this stage the divine powers of Guru get instilled into the disciple.

Then you won't have to chant Mantras, you won't have to read the Guru-Upnishad or Shishyopnishad. As soon as the divine form of the Guru gets established into your soul then all the knowledge, enlightenment and ethereal powers of the Guru shall be transferred into you, rather you shall become a part of them.

Then there shall remain no need to accomplish Sadhanas. Love of Guru and Sadhana are two ways to reach the same goal.

In the first way you shall have to become a disciple. Disciple means to become one with the body and soul of the Guru. In this stage you are nothing. There is only one thought and that is of the Guru.

Giving up everything to the Guru does not, in anyway, reflect any selfishness on his part. I have never asked you to give me money. Your aim should be-

Twadiyam Vastu Govindam Tubhyamevam Samarpayet

- "My life and everything I possess in it— wealth, pleasures, fame, family, happiness, all belong to you. You have given everything to me and I offer all of it back in your feet."

"Along with these I give up all my lies, deceit, problems, sorrows to you and I pray to you, to vanquish them."

And when you reach this stage the Guru shall himself take the responsibility of your problems and shall solve them com-

pletely. Then there shall remain no shortcomings in your life. The process of reaching this stage is called 'Prannotthan Kriya'.

The next, that is the fourth stage is of Sadhana. First, there is curiosity then enlightenment, next is a disciple and then a Sadhak. After reaching this stage the Sadhak accomplishes Sadhanas. Lakshmi is bound to appear before him and he never faces any deficiency in his life, because the Guru along with his divinity, his Mantra powers is established in the heart and the soul of such Sadhak.

When the *Asht Siddhi*, *Nav Niddhis*, and ten *Mahavidyas* remain present before the Guru, they shall also be bound to present themselves before you. Then no enemy shall be able to harm you, Goddess Kali will herself destroy your enemies, Lakshmi will herself bestow wealth upon you.

Then you won't have to fold hands or sing hymns before these Goddesses. Then you won't have to pray to them or beg before them to help you.

You can either pour water over the leaves or into the roots of the plant, that is your life. If you pour water into the root, then the whole plant, its branches, its leaves shall become green.

Jo Tu Seve Mool Ko Phule Phali Aghay

It is necessary to irrigate the root, the base, which the Shastras have called as- 'Gururbrahma Gurur Vishnu, Gururdevo Maheshwarah'.

If you are still in the stage of a curious learner then you shall ask all sorts of questions. This Guru is wearing white clothes, how can he be a Guru? How can he do this? How can Lakshmi appear before him? Can he do this, can he do that? This is all your curiosity.

You are still not a disciple. When you enter into yourself all these questions shall vanish.

Laila-Majnu were great lovers. Laila was very dark complexioned and could see with only one eye. Her second eye was squinted. She was also very short and was not at all beautiful.

But Majnu fell in love with her and he became so mad in her love that he tore his own clothes, started ripping apart his flesh with nails and remained standing near her house waiting to have a glimpse of her through a window. The king, the father of Laila, had Majnu brought before him.

He said, "Majnu, we have had to face a lot of social disgrace, all because of you. Before you there are the twenty-five most beautiful women of this kingdom. Choose anyone of them and forget Laila."

Majnu looked carefully at each of the women and then said, "Laila is not here among them. When she is not there what shall I do with them?"

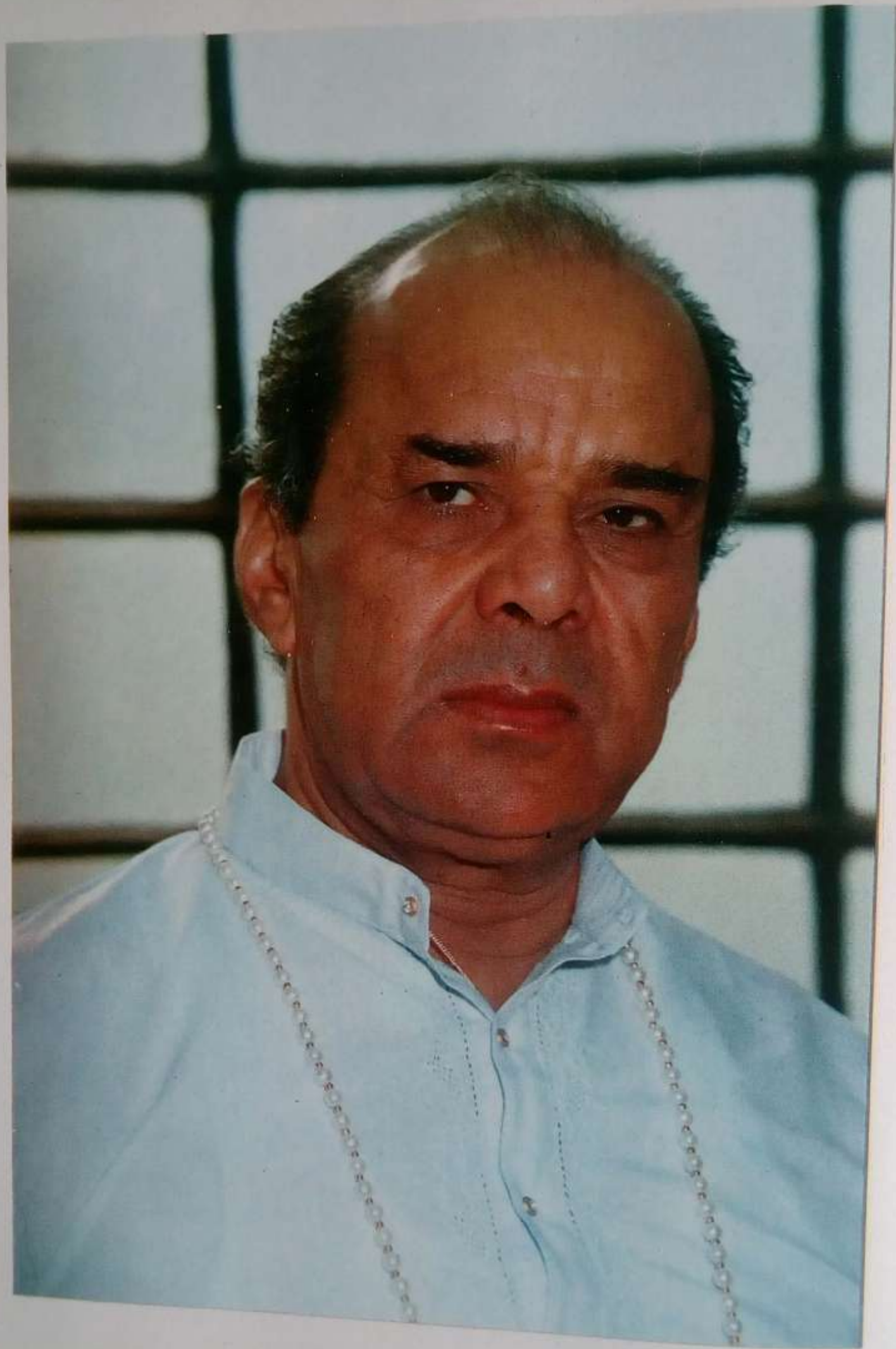
This is the stage you have to reach. And when you do so, it won't matter if the Guru is wearing white clothes or ochre robes. A divine image of the Guru shall always remain before your eyes and you shall attain divine bliss.

Then you shall see the image of the Guru, even when your eyes are closed or open. On reaching this stage you shall yourself attain the state of a Guru and you shall then be called Brahma, Rudra. This process shall elevate your spiritual life to empyrean heights and your Kundalini shall get activated all by itself.

How many Sadhanas can you do? You have so little time and so much to achieve. This is a straight way, but to follow it there should be a deep longing and tears of joy in your eyes.

You should be fully devoted and there should be a determination to achieve everything by sacrificing all you possess. I hope you achieve all this, I bless you from the core of my heart.

- * *What is death and immortality? Is there something beyond death?*
- * *Is death sure to come? Is there no way of escaping from death?*
- * *Why is sleep considered to be similar to death?*
- * *According to Indian spiritualism, after death, the soul is reborn in another body. Is the soul reborn immediately, or does it have to remain as a spirit for some time?*
- * *Can we remain alive as long as we wish?*
- * *Is there some method or Sadhana through which old age can be transformed into youth?*
- * *It's said that Ram, Krishna, Buddha are still present in Siddhashram. Can we attain knowledge from them?*



Mrityorma-amritam Gamaya

This discourse is very significant in itself because in it, we take up one of the most intricate questions in this world.

This question has been deeply analysed through the ages by the Indian sages, ascetics, Yogis, Rishis, Sadhus and even by the scientists. And one of my disciple has put this very question before me.

What is death? What is immortality? Is there life after death? Is death sure to occur? Can we prevent death? And is there any way, any method, any Sadhana through which we can prove the validity of the line *Mrityorma-amritam Gamaya*.

In the Upnishads it has been said, '*Mrityorma-amritam Gamaya*' i.e. man should try to move from death to immortality. His way, his path, should lead to immortality.

Hence, even the Upnishads accept that death is inevitable. That is why it's said that you have to move from death to immortality because death is a part of your life. You may wish for it or not, but it shall surely occur.

But, while the sage has used the word death in the first half of the line, in the other half he also says that there is a way

to achieve immortality. There is a way to reach a stage where we shall be immortal, where death shall not harm us and where we shall be able lead a healthy life for hundreds of years.

Both these states of death and immortality present more intricate questions before us. Not only have the Indian philosophy, Yog, Shastras, Purans, Vedas delved deep into these questions but even the modern scientists have tried through their own methods to find answers to these questions— Why does a man grow old? Why does he die? What is there in the human body which keeps it alive and which when escapes the body, he dies? There appears no change in the physical form of the body as soon as it dies. One moment when a person is alive, his limbs, ear, nose are all intact and when he dies still all the organs remain intact.

Now a question arises, what is death? According to science when the heart beat stops death occurs, but there are Yogis who can stop their heart beats for hours. Then does it mean that when they stop their heart beat for a few hours, they die?

This can't be, hence, this definition of death is not correct. Heart-beats can stop due to various reasons.

When death is sure then is reincarnation possible? Our Shastras have said that whoever or whatever is born has to die one day, be it an animal, bird, insect, man, plants, trees, day or night. Whatever is produced will become young, then old and then it shall die because only on the foundation of death new birth takes place.

Just imagine how much chaos and confusion shall reign on this earth if no one dies. Thousands and millions of old persons will be seen roaming about. People ridden with diseases and ailments shall increase and the population shall increase so much that the new generation won't even have space to stand up.

What will so many men do? What shall happen? Due to population explosion the human race shall become weak and

infirm. Human life shall become devoid of all newness, all enthusiasm and zeal. There shall be no young human beings because there won't be any place for new generations. Where will so much vegetation come from to support the teeming millions & billions & trillions? From where shall so much food come? How will everyone get enough nourishment, water and sunshine?

Hence, new birth takes place only on the foundation of death.

It is quite a distinct question whether there is life after death or not? This is a different subject because if death is not in our hands then taking birth too is not in our hands. We are helpless in both the states.

It is beyond our capabilities to die when we wish. We do not know any method or scientific way through which we can know how long we shall live.

There are some Sadhanas through which we can die only when we wish to, and can live as long as we desire. But these are specially acquired powers. In general we do not have any control over life and death and neither did Vashisht, Vishwamitra, Atri, Kanaad, Ram or Krishna. Even they had to embrace death.

But even after death the soul, of the person remains on this earth and it keeps trying to take birth again. And to take birth, a lot of squabbling and wrangling goes on among the spirits as there are millions of souls waiting to be reborn.

But there are only a few wombs through which one can be reborn. There are millions of souls who keep struggling with each other in order to enter a womb and take birth again. And in this struggle the evil spirits come out on the top and are born first.

The souls who are pure, simple and affable remain standing behind, watching the bickerings and quarrels going on. They don't participate in such lowly tactics and they keep waiting for

their chance. This is why today the balance on the earth is in the favour of evil, immoral people. And the great souls of the sages, scholars and philosophers find it difficult to take birth.

I have said that birth and death, both these phenomenons are beyond our control. But those who accomplish high level Sadhanas like the Mrityorma-amritam Gamaya Sadhana, can decide when, where and how to die.

Death is the annihilation of life and not a fear. Death is not at all painful, it is rather like an eternal sleep. When we sleep at night at that time we have no consciousness, or sense of ourselves. i.e. We don't know where we are or how we are. We have no sense of our state or of time. If some person comes near us we won't know and he could easily stab us to death. We won't be aware that someone is attempting to murder us.

This means that we daily embrace death when we sleep. Sleep is death. In the morning we are reborn and in the night we again pass away into death.

Death means losing all consciousness, losing all sense of oneself, forgetting everything.

But as this process lasts only for a few hours it is called sleep. And when this process becomes eternal it's called death. Hence, there is not much difference between death and sleep. It's been said in Markandey Puran.

***Ya Devi Sarva Bhuteshu Nidra Roopen Sansthita
Namastasyei Namastasyei Namastasyei Namoh Namah***

Sleep is like a rehearsal of death. There are some special, unique Sadhanas through which we can establish control over life and death. Claiming victory over something, and just controlling it, are two different accomplishments.

Controlling means we can choose to die when and where we wish. If we wish to live for hundred years we can surely do

so. Through these Sadhanas we can live to an age of hundred, hundred-twenty, hundred-fifty, two hundred and even thousand years.

Through these Sadhanas we can attain the totality of life. Thus, death occurs only through our desire. Even after death we can exist as souls with all consciousness of our past knowledge and memories. We may be in any Lok, Dev Lok, Pitra Lok, Rakshas Lok, Gandharva Lok but we do exist in form of a small invisible soul of the size of a thumb. This is why all living beings are said to be 'Angushtmatra' i.e. only of the size of a thumb.

This whole body becomes of the size of a thumb and in such a form millions of such souls keep wandering with only one aim and that is to be born once again.

It is not in one's hands to be born again. As I told you, that there is a chaos and confusion over there. There is no control so that the souls could be reborn one by one. Whoever turns out to be stronger takes birth first. A strong person occupies any piece of land, leaving the real owner standing and staring helplessly.

Similarly, the stronger but evil spirits through wrangling and bickerings forcibly enter any womb of their choice and are reborn while the pure divine souls keep waiting for their chance for two, five, ten or even fifty years. As they find it difficult to be reborn hence, evil people today are taking birth in larger numbers.

This is why immorality, violence, lies, deceit and sins have spread so much on the earth. In such a state can we save ourselves from all these vices? It is indeed a very sorry state of affairs.

We spend a simple religious and spiritual life and after death we have to wait for years to be reborn. We are unable to take birth even when we so much wish to, so that we could again enter into spiritualism and accomplish more Sadhanas. So that we could sit in the Guru's feet, help the poor & assist them. But

we can do all this only when we are reborn, and if we are not able to take birth again then our spiritualism proves to be more a bane than a boon for us.

Great souls accomplish special Sadhana, through which they are able to remember everything about their past lives. Such a person can know where he was born, in which state he was and which Sadhanas he had accomplished. Through the powers of the Sadhana he remains aware that he has to be reborn as quickly as possible, and that too in the house of good, spiritual parents.

The men & women or husband-wife on this earth do not have the power through which they could give birth to divine souls. When the opening to the womb is unrestricted any soul evil or divine enters and the mother has no other choice but to give birth to it, for she does not know whether the soul is evil or good. This is nothing but a shortcoming, a deficiency in our lives for we do not have any control over birth and death.

We may want to give birth to a good soul, but we do not have any control. We have to allow whichever soul whether good or bad, to enter and we have to give birth to it. We have to rear it and when he grows up he abuses his parents, carries out anti-social activities and brings discredit to his parents.

The mother has to bear so much pain, she has to suffer for nine months and after giving birth she rears the child with great care. After so much efforts all she gets is sorrows and pains in return. This is an anomaly of life, this is our deficiency that we don't even give a thought to it.

Even science cannot solve this problem, to find its solution we shall have to seek the help of divine knowledge and Sadhanas.

A question arises at this point. Can we live as long as we wish? And living here means leading a healthy and disease-free life. If we are alive but ridden with diseases, infirm and bed-ridden then even life seems worse than death.

Living means we should be healthy, fit, strong, virile and must have stamina. And the answer to this question is that we can surely lead such a life and can live as long as we wish *i.e.* for fifty years, eighty years, hundred years, two hundred years or even a thousand or more years. Believe me, this is possible and that too in a healthy and fit state. On accomplishing the Mrityorma-amritam Gamaya Sadhana a transformation takes place in the body. Just as a battery can be re-charged when it becomes weak, similarly, when the strength of the body becomes depleted, it becomes weak and infirm and then dies. But, if we know some method to re-charge the cell of the body then we can become young and can live for another sixty-seventy years. Through a Sadhana this can be done and it is called *Kayakalp*.

And we can accomplish Kayakalp again and again and can thus live for hundreds of years. For this Mrityorma Sadhana is best and unique, and this fact has been accepted by the ancient Yogis and sages.

Siddhashram is a unique, secret and great place. It is the chief centre of all spiritual life, from where spiritualism is spread throughout the world. It maintains a balance between materialism and spiritualism in this world, for the day this balance is disturbed the world shall be annihilated. And then everything shall be destroyed.

When materialism shall increase too much, wars shall take place and nuclear weapons shall be deployed. No one shall remain alive and everything shall be vanquished.

And if spiritualism becomes excessive, materialism shall vanish and, then too the world shall be annihilated. Hence, it is necessary to maintain an equilibrium between these two. But, to be materialistic, to lie, to create violence, to deceive, no efforts are required because it is all very simple to do so.

Indomitable vices themselves generate in human beings and to counter them Yogis and ascetics appear on this earth from Siddhashram. Such a Yogi can be Ram, Krishna, Mahavir, Shankaracharya, Jesus, Socrates or anyone else. They preach their divine and sacred knowledge and infuse spiritualism into the lives of human beings, even though they themselves have to bear the abuses and the atrocities of the society. This happens because the people have become blinded by the vices of materialism like lies, deceit, hatred & jealousy.

When they hear moral preachings they feel that their rights are being violated and they think that such a person is trying to destroy all their wealth and is harming their personal interests. Hence, they become hostile and start abusing him. They throw him into dungeons & kill him. But, in fact, such great personalities never die. The physical forms are destroyed but the soul, of the size of a thumb, creates another body, and entering it returns to Siddhashram. And such great are their powers that these Yogis do not have to put in any special efforts to do all this.

When I wear a shirt and it gets worn out then I can take it off and wear a new one. There appears no change in me by changing the shirt, similarly, when the body becomes worn out, and it becomes weak then it can be discarded and the soul can enter a new body.

A similar body with the same physique and same features can be created. Just as new skin appears in place of old skin, similarly, when the old body is destroyed a new body takes its place and this can be achieved through Sadhana.

And this is why Yogis having the age of hundreds and thousands of years, are present in Siddhashram. Any person on reaching this place can see these Yogis with his own eyes, he can sit with them, he can listen to their divine discourses, and can thus obtain true knowledge.

Any person can sit before Ram and learn warfare tactics from him, even today. Any person can listen to the 'Geeta' sitting before Krishna and can listen to Shankaracharya reciting 'Shankarabhashya'. All this is not difficult, it is not impossible, the only need is to reach such high spiritual levels. And for this, you must have a determination and a competent Guru.

A competent Guru means one who possesses such Siddhis and has the capability to take you along with himself to Siddhashram and thus show to you all its wonders. It's not that such Gurus, are not present on this earth but the reality is that we are not able to recognise them and we remain with them, but still foolishly keep sticking to vices like lies & deceit.

We waste each moment of our lives in useless tasks, but are not able to either recognise our Guru or achieve true joy in life. We don't put in efforts where we should and we don't try to achieve the joy which forms the essence of our lives. This is one of the greatest ironies of life and our bad luck that all our life, we keep running blindly after a mirage.

In each age Yogis from Siddhashram have appeared on this earth in simple guises, under different names and forms.

They never revealed their actual powers and lived as ordinary men, because only a common man can understand the woes of another common man and because divine knowledge can be induced into society only by becoming a part of it.

Jesus Christ appeared on this earth in a simple form and instilled divine enlightenment into his followers and the society. Krishna too, had to appear as an ordinary man and he spread his message on becoming a charioteer for Arjun. Bhishma could recognise him, and he knew that Krishna is a great personality but other ordinary men could not. A person who gave such a unique discourse in form of Geeta could not have been an ordinary person. But who could recognise him and how many could

realise his true form? Those who did not recognise him lost a golden opportunity to become one with the Divine and those who did realise the truth became immortal and great.

Buddha, Mahavir and Shankaracharya all were great Yogis from Siddhashram. Such accomplished personalities keep appearing on this earth. It is our great fortune that such divine souls are present amongst us and we are living with them. We are really fortunate that we are acquainted with them and can talk to them.

But we are ill-destined if we do not sit with them and listen to them. We remain trapped in our problems, anxieties, obstacles and tensions and we devote all our energies in trying to overcome them. It is our helplessness that we are not able to break all shackles and reach these great men. And if this helplessness continues you shall miss another chance and afterwards you shall feel repentant.

Then you shall in vain, realise that you have missed a golden chance, a unique opportunity. Hence, I once again tell you that through Mrityorma Sadhana we can meet those great Yogis who are still living, having achieved ages of hundreds and thousands of years.

Even after having attained ages of more than five hundred years they still seem to be not more than fifty years old. They still look young and are still strong and virile, for they have accomplished Mrityorma Sadhana.

I bless you that may you accomplish this Sadhana in this very life.

- ✽ *Lord Krishna has said in Bhagwat Geeta, "You should leave everything and join the war, thus you shall surely attain salvation." What significance does this statement have in today's context?*
- ✽ *What is the motive behind the publication of the magazine 'Mantra Tantra Yantra Vigyan'? How is it beneficial for the common man?*
- ✽ *What is the idea behind organisation of various Sadhana camps all over India, by the Siddhashram Sadhak Parivar?*
- ✽ *Have Mantras been created with the aim to reach Siddhashram? Is there any Mantra which can help the common man to get rid of poverty, diseases and the various problems, he is facing today.?*



Siddhashram

The term Siddhashram is contemporary to the Vedas. When the Aryan civilization came up on the banks of river Indus, when great sages like Vashisht, Vishwamitra, Garg, Atri, Kanaad and Pulastya resonated the whole atmosphere with the chanting of the Vedic hymns related to the Gods and nature, through which human race became enlightened, at this same time the term Siddhashram first appeared in the verses of the Rigved.

Rigved is the first and foremost text of ancient India in which the relation between Gods and humans, the creation of humans, the totality of human life and the necessities of human life have been analysed and explained in detail. In a Mantra a sage says-

Om Purno Darvi Para Suparna Hi Prabhah De Vadam . . .

i.e. May we become wealthy, happy, prosperous, famous and courageous, but along with this may we progress in spiritualism and reach Siddhashram, which is higher than the pedestal of Gods and more important than heaven.

Through this verse we can realise that Siddhashram is indeed a very ancient term and it is the oldest hermitage, the time

of origination of which is unknown. Just as it has been said that the Vedas were never created, that they are ever lasting and eternal, similarly, there is no fixed date as to when Siddhashram was established for it is eternal & perpetual.

When the relation of man and nature was created for the first time, man also came to know about the existence of Siddhashram. Just as this world is the field of all material thoughts and actions of a human, similarly, Siddhashram is the spiritual field through which he achieves totality in life. Human life, *i.e.* from birth to death is only a stage in the real journey of spiritual life; and the mundane life in itself does not constitute completeness and totality.

Totality is achieved only by covering the life span and then reaching the state where he had separated from the 'Ultimate Divine Power', the Brahma. After separating from the Brahma he has to carry out his duties in life and thus, following the path of life through the realisation of religion, wealth and duties, he attains salvation and reaches Siddhashram, where he becomes one with the nature, divinity and joyous rhythm, of the place and again fuses into the Brahma. This complete cycle is repeated over and over again and it is called 'Brahmatva Prakriya'.

It was from this term Brahmatva Prakriya that the word Brahman originated. Later on, all the ancient texts like Upanishads and Purans which were created emphasized on only one fact that whatever we are doing on this earth— amassing wealth, reproducing, working—rather whatever we are experiencing, is insignificant and incomplete in itself.

Just as on a long journey there are several rest points, similarly, human life is just a rest point and if we consider this point to be the goal, then it shall prove to be fatalistic.

It's very late that we realise that this was not our ultimate goal and that we have wasted our lives.

Even in the Vedas— the Rigved, Yajurved, Samved and Atharved— one term is common. All Vedas contain different Mantras but all these four texts have stated unanimously that the totality, the essence of human life is to reach Siddhashram.

Then does Siddhashram have so much significance? For, all the religions, all cultures, all lines of thoughts, all religious practices developed only later on. This means Siddhashram is a very old word and is a very ancient centre of spiritualism, where the total thought process of the sages developed.

In order to attain this totality, in order to reach Siddhashram what all should we do? What are the methods of reaching this divine land?

If we are not able to achieve totality of life, even after taking birth as humans, then our real spiritual life shall become static, and stillness means death. A milestone is not the goal. It is only there so that we may rest a while but if we consider it to be totality then it becomes the incompleteness of human life. And most of the people end their lives living in this state of incompleteness.

Can we reach Siddhashram in this very life?

It is surely possible, for in the Yajurved where the description of Siddhashram appears the sage says— That person is indeed great who keeps thinking about Siddhashram and who always remains determined that he has to, by all means, reach the goal which has been called Brahmatva, salvation and which is in fact the totality of life. It's said in Yajurved:

**Purnamadah Purnmidam Purnad Purnamaduchayate
Purnasya Purnamadaya Purna Meva Va Shishyate**

If we are not able to achieve this totality, then it shall mean that there is no difference between us and the animals. An animal only thinks that eating and reproducing is its only goal in life. We too are but animals for we too consider eating, resting, amassing

wealth as the only goal of our lives. When in fact, they do not constitute the goal but are mere amenities of life.

If all these children, wealth, family are amenities then how can we reach the real goal? What is the need to reach that goal?

Siddhashram is a divine hermitage, which has been constructed by the Gods. Vishwakarma the architect of Gods, himself built this Ashram. Brahma infused divinity into each particle of this place. Goddess Lakshmi always remains present here. Lord Vishnu has infused this place with ethereal brilliance and with the powers of the Mantras. Near Siddhashram, Lord Shiva always remains with his consort Gouri on Mount Kailash, and because he is the God of death, the shadow of death cannot enter Siddhashram.

Humans living there do not die and even the flowers never wilt. The grass always remains lush green and never dries. Flowers bloom and always remain blooming.

The nature, life, divinity always remains existing because death cannot reach this place, and life without death is called total life. Round the clock a soothing brightness like that seen during the dusk or dawn keeps enveloping this place. Neither is there harsh sunshine nor darkness of nights in this place. The atmosphere remains filled with a soft dawn like brightness and in it you can see sages, *Yaksha*, *Gandharva*, Lakshmi, Brahma, Vishnu, Mahesh, all Gods, Yogis, ascetics like Ram and Krishna. You shall find them roaming about, talking with each other, meditating or giving discourses.

Reaching this place is the ultimate goal of life because on reaching this place we shall be able to establish straight contact with our ancestors. It will be a great fortune when a person from the five hundredth generation, shall be able to sit in the feet of his ancestor of the previous five hundredth generation, and listen to his views and his philosophy! A link shall thus be formed connecting all the five hundred generations.

This way of life forms the greatest philosophy of life, its totality, its completeness. This is in fact a complete process through which a man achieves fulfilment of life and thus fuses into the Divine, the Brahma.

Ishavasyopnishad clearly states, 'Aham Brahmasmi'.

'May I spiritually elevate my life and reach the state of God. . . , may I elevate my life even above the greatness of the Gods.' To reach the state of Brahmatva we shall first have to achieve the greatness of Gods. And this greatness can be achieved only by reaching Siddhashram because there we can sit in the feet of those sages who have first chanted the hymns of the Vedas, and we can listen to them chanting the Mantras of Rigved and Yajurved.

You may have heard or read that Geeta is a discourse which Lord Krishna gave to Arjun. We can sit before Krishna and listen to the whole philosophy of Shreemad Bhagwat Geeta from his own mouth. Can there be any fortune greater than this?

Siddhashram is a large hermitage which is a place beyond Mansarovar, near Mount Kailash, which seems to be endless. The Siddhyoga lake remains ever filled with holy water. The water is so clean and pure that if a coin is dropped into it, then we can even read the inscriptions on the coin lying in the lake's bottom, at least a mile deep.

The Upnishads and Purans have elucidated only four achievements of life — Dharma (religion), Artha (wealth), Kaam (pleasures) and Moksha (salvation). 'Dharayati Sah Dharma' i.e. which is adopted in life is Dharma or religion. Through Kaam, we are able to reproduce and this is the basis of a family life. Through Artha, we are able to achieve all comforts and pleasures of life. But what is Moksha? Is death salvation? Is the destruction of the physical form salvation, or is going to heaven salvation?

I think, all the philosophers and scholars have defined salvation in different ways, but it has been defined very beautifully

in 'Naarad Upnishad'. In Mandokyopnishad, Nachiketa asks Yama-What does salvation mean? What is its utility? What is its aim? Why should we attain salvation? Yama explains all this with very good examples.

Moksha or salvation means freeing oneself from all the attachments in life. As soon as all humans are born they become ensnared in hundreds of attachments. We may be the father of someone and the son of someone else. Someone is our brother, someone is our uncle. We may be someone's servant and someone's master. Thus, these attachments or relations as we call them, tie down our lives from the very moment we take birth.

One says he is my son, the other says he is my brother. One says he is my nephew, the other says he is my friend. One says he is my neighbour, the other says he belongs to my caste. All these are shackles. As we go on in life, these attachments go on increasing. As man progresses in life he becomes tied up with his wife, children, the society, the nation. He becomes enmeshed in the snares of religion, wealth, philosophy, work and several other material attachments. And breaking all these fetters is called Moksha. Salvation does not mean death, it means attaining freedom from all bondages. Hence, we can attain salvation even during our lives.

It's not necessary that we can attain salvation only after the age of hundred years. Prahalad attained salvation at the age of merely five years while Vashisht attained it after hundreds of years. Naarad achieved salvation in a few years.

When a human becomes free from all attachments and attains the state called Paramhans, then this process of achieving this state is called Moksha or salvation. And the path on which such a person progresses is the way to Siddhashram. Before reaching this state it's not possible to go to Siddhashram.

A person who is shackled in such attachments cannot concentrate his energies in reaching Siddhashram, hence, the first

step to it is attaining salvation and freeing oneself from all bondages. He should remain contented in all states whether he gets food or not, whether he has to sleep on a bed or a floor, whether he is married or not.

Such a person has no wish, no desire and no selfishness in his life. He becomes cut off from all attachments. When the whole world seems uniform to him then he is able to feel the presence of the whole world, of the entire universe in himself. When he realises that no one belongs to him and he belongs to no one, then he attains salvation.

And if we can become tied-up with attachments in our lives then if we try we can even become free of them. This process of attaining freedom is salvation and when a person achieves this state then every step he takes forward brings him close to Siddhashram. Hence, reaching Siddhashram is a stage after attaining salvation.

When I talk about reaching Siddhashram, it does not mean that you take five-ten thousand rupees, and along with your relatives and friends reach Siddhashram and have a picnic. This is not a correct interpretation.

Siddhashram means a place where Lord Krishna is present, even today, giving a discourse on Geeta, saying -First you have to become free from the shackles of all religions. You are neither a hindu, nor a muslim and nor are you a christian or a sikh, you are nothing? Just concentrate in me. I shall initiate you onto the path to salvation, having vanquished all your sins, all your vices like lies, deceit, jealousy and having freed you of all attachments.

When you shall attain salvation you won't see anyone as your relative, friend, brother or Guru. Hence, if you want to win the war then selfishness, religion, these attachments should not be obstacles in your way.

Lord Krishna used the word Moksha before Arjun, he says- "You have to detach yourself from all these things and have to stand up as a complete personality. And only when you do this shall you be able to progress on the right path.

This was a sermon with deep significance and after this Krishna says- "O Arjun! Just vanquishing all these shackles and winning a kingdom is not the goal of your life, this is not the totality of your life. Rather the goal of your life is becoming Siddh or accomplished after attaining salvation." And Siddh is one who achieves divinity, one who condenses the whole universe into himself. Then in order to see the universe he does not have to look outside but can see it within, by entering into oneself. And the process of entering into oneself is the process to reach Siddhashram. In fact, Siddhashram constitutes the completeness of one's life while salvation is just a milestone in the eternal spiritual journey of life.

We all are born from the womb of a mother and we lead our lives shackled in mundane attachments. And when the thoughts of a person reach the divine state then he attains salvation and a new thought process is initiated into his conscience.

What have I to see in life? Where have I to lead my life? I have to reach the secret realms in the universe. I have to fuse into divinity. I have to understand all the Vedas and thus I have to become complete in myself.

This process of becoming complete is the way to reach Siddhashram because after this there remains no deficiency in life. The process of achieving everything in life is the way to reach Siddhashram.

It's not a place where one can sit down closing one's eyes and meditate. It is a state denoting totality of life, it's a philosophy. In Mandokyopnishad, Nachiketa asked Lord Yama - Why is reaching Siddhashram so necessary in life?

Yama says— A human keeps swinging endlessly like a pendulum between two extremes i.e. birth and death. And he has no control over either of them.

He takes birth not on his own but he is pushed into life and he dies due to his evil tendencies. And when through our intelligence and our efforts we are able to progress on the divine path then we are able to exercise control over life and death, which is the first step to reach Siddhashram.

Here two things are necessary firstly the life should be freed of all selfishness, deceit, lies and all such bondages and secondly, death should be conquered, thus clearing one's way to Siddhashram.

Nachiketa then asked the second question— Which is the path to be chosen after conquering death? Please explain this to me for you are my Guru.

As has just been explained that life and death both are beyond the control of a human being but he can conquer death and progress forward. Yama says-

Nachiketa, in order to achieve totality of life you have to shove aside death and thus you have to move on. Death is not a thing to be feared, it is a jewel of life, it's true joy, it's a process of seeing the divine. The people in this world are shackled with attachments hence, they fear death, they panic and tremble just by hearing of death. They eat medicines and potions and resort to all sorts of methods to avoid death. They close themselves in their houses, load their guns, arm themselves with swords & spears and put up maximum security but despite all this they can't escape death and all their efforts go in vain.

And only the Guru who is a confluence of divinity can guide you onto the correct path and can tell you not to fear death. He shall tell you that there is no need to arm yourself with guns and spears or to close yourself in your house in order to conquer

death. To defeat death you have to resort to the process that is Sadhanas. 'Shariram Sadhayati' i.e. Only the person who can control his body and the whole universe can conquer death.

Just as we kick a football similarly, the person who gets rid of all the attachments can kick death and can thus conquer it. His life can thus become eternal and death cannot harm him.

Death cannot come near him because he has claimed victory over it. And the process of conquering death and attaining totality of life is Sadhana— the *Siddhashram Sadhana*.

But a person who is shackled in worldly snares cannot teach this Sadhana, your father, mother, brother, sister, no one can teach this to you. Only a person who is free of all bondages, whose soul is free, whose life is liberated and who is an ocean of divine knowledge can lead you on this way.

And by following this path a person can live on for eternity. He thus reaches a state where there are no ailments, sorrows, anxieties, poverty, deficiencies or worries, where there is true and divine joy.

***Brahmanandam Param Sukhadam
Kevalam Gyan Murtim Dwandateetam. . .***

. where there is no conflict of thoughts, no fear, no deficiency, where there is only true joy flowing from the heart, the joy or Anand called Brahmanand i.e. Divine joy. To attain this state a medium is required and this medium is a Guru.

We are mere human beings and we have to reach the state called Brahma. But we have not seen Brahma, we do not know Him, we have not realised His true form, we do not even know what He is like what His philosophy is? We don't know anything about Him.

But between us and Brahma there is a link and that is the Guru. We know our Guru his form, his face, his features. In fact he is just like us. And because he is like us we are so close to

him. Through him, and by recognising him we can realise the true form of Brahma. We can ask him what our next step should be, and which path we should follow.

Yama says to Nachiketa- If you want to attain totality of life, if you want to become accomplished and Siddh in life, if you want to awaken your Kundalini and thus wish to attain the state of Brahmanand through Kriya-Yog then you should first take a Guru in your life.

A Guru who is free from all attachments, a Guru who is filled with the enlightenment of divine knowledge, a Guru who can teach you how to conquer death, who can show you the path to Siddhashram where you shall face no deficiency. Such a Guru must be obtained and meditated upon. This is why it's said-

***Gurur Brahma GururVishnu Gururdevo Maheshwarah
Guruh Sakshat Parbrahma Tasmai Shree Gurave Namah***

- that a Guru is Brahma, Vishnu and Mahesh and that he is Param Brahma, that is, there is no difference between a Guru and Brahma. Hence, I bow down in the Guru's feet. I am a pilgrim on the path to totality. My life is filled with darkness and deficiencies and I don't know the right path. And in order to realise this path, you should accept a Guru. This is why, our Shastras have so much emphasised upon the greatness and the need of a Guru.

I have explained to you the significance of Siddhashram and the need of a Guru in our lives. All the Upnishads have laid great stress on the significance of a Guru because a person on his own cannot realise the goal of his life and the way to reach it.

In Bhagwat Geeta, Krishna says to Arjun— "You should give up everything and join the war. And if you do so you will surely attain salvation."

But the real deeper meaning of these words has not been understood. War here means fighting within oneself, with one's

evil dispositions. A person himself has to fight his shortcomings for a Guru can only advise. A person should try to realise what the deficiencies in his life are, how he can attain success in life. And he shall have to fight all bonds—love for his wife, affection for his children, he shall have to fight his wealth, comforts, his sorrows, temptations and when he conquers all attachments he shall gain the kingdom of heaven.

This is why Krishna said, "You have to fight and win." And this is what I am saying to you. You are today surrounded on all sides by problems and worries. You consider wealth, comforts and prosperity as the basis of your life. But in fact you have to reach Siddhashram in this life and for this you shall have to fight all bondages. It is easy to subdue and conquer everything but it is almost impossible to achieve victory over the five vices *i.e.* Kaam (sexual desires), Krodh (anger), Lobh (greed), Moh (infatuation) and Aham (ego). A person's sexual desires never die out, he cannot curb his anger, he cannot give up greed, he cannot free himself from infatuation and he cannot subdue his ego.

And we have to constantly fight these five vices. We have five fingers and when we withdraw them and fold them, a fist is formed which is very powerful. Similarly, a person who conquers all these vices, is called Brahma.

This is because when a person is able to control all these vices and thus become a complete person then he attains the state of Brahma and is called a *Brahmarishi*.

And then in this state, as a Brahmarishi, he progresses on the path of Sadhana and acquires everything in life. A Sanyasi who possesses nothing but the powers of his Sadhana stands clad in just a loin-cloth, and even a millionaire bows down in his feet. The millionaire who possesses immense wealth considers himself as a mere particle of soil lying under the feet of the ascetic. Thus you can imagine who shall win in a contest between wealth and spiritualism?

Through Sadhana, Mantra, Tantra, Yog and Darshan we can recognise the right path, walking on which we can conquer death. Then we shall die only when we wish to and shall reach Siddhashram. This is why I say that only a Guru can explain all this to you.

We started the publication of the magazine *Mantra Tantra Yantra Vigyan* because the whole world is shackled in these bondages and it keeps struggling within to liberate itself so as to breathe in open air, to move forward & to achieve something. But there was no one to guide it or show the correct path.

In these conditions the publication of the magazine was commenced. This magazine is not merely some pages bound together. A sheaf of paper can be bought from the market for hundred rupees but when special Mantras and Sadhana processes are incised on them they become invaluable. Knowledge cannot be weighed with money. And knowledge also does not have anything to do with the price of the magazine, for the worth of knowledge is infinite.

More important is to understand knowledge and one who does understand it achieves complete success. Mantra is a set of special rhythmic words by chanting which one can fulfil one's wish.

One need not fear the word *Tantra*. Due to ignorance and selfishness of some people Tantra became a much dreaded word in society and people became petrified just by hearing about it. The common man thinks that a Tantrik is a person who drinks liquor, smokes opium, abuses everyone, has large redshot eyes, one who can kill anyone and who always remains engaged in evil works.

In my view such people are impostors they are not Tantriks. Tantra actually means accomplishing Mantra Sadhana in a very systemised way. If there is a Mantra then the process of its use is Tantra. Tantra is the way to perform a Sadhana in a proper and correct manner. The method or way to achieve totality in Sadhana is Tantra.

Before constructing a house its plan is drawn and then the house is built according to the plan. This is done so that the house remains intact for a longer time. Similarly, is there any such plan or map for the practices of Mantra and Tantra? Is there any way through which it can be known where to establish each God?

In fact, there is such a plan and this figure made of fine lines is called *Yantra*.

Thus, to achieve totality of life three ingredients Mantra, Tantra and Yantra are essential because all three are supplements to each other. Without these three a person shall not be able to free himself of all the bondages which I have mentioned earlier.

Vashisht had said to Katyayani-

"If you want to attain true joy in life, want to get rid of all ailments, wish to remain eternally youthful and if you want to achieve totality on the path to Siddhashram, then you shall have to establish harmony with Mantra, Tantra & Yantra."

Through this magazine we have presented the correct use of these three and have revealed rare and secret Mantras and their practical application in human life.

We have also explained what Tantra is, how it is used, how various Yantras like Shree Yantra, Kanakdhara Yantra, Kuber Yantra, Tara Yantra are prepared. We have explained each detail like where the various Gods should be established. This whole process is called Tantra.

Mantra, Tantra and Yantra are mutually linked with each other. This is why we have brought out this magazine. Through this magazine we revived the knowledge of our ancestors which was slowly becoming almost extinct and soon all knowledge of Mantra, Tantra, Sadhanas and Ayurved would have been wiped out from the face of this earth. And the publication of the magazine is

an attempt to ressurect and save all this knowledge by compiling it in a systematic way. The motive behind bringing out this magazine was not to start some business or to earn money but to save the ancient knowledge of our ancestors from decadence.

The magazine is being published for the past several years and this is evidence in itself that there is still some spiritual awareness in the society and people do want to acquire such knowledge. For, if this was not so the magazine would have stopped coming out. But its success proves that there are Sadhaks, such people who are eager to perform Sadhanas. And the magazine had been brought out to guide the Sadhak as to which Sadhanas one should perform and how to perform them.

Along with the publication of the magazine, several Sadhana camps were also organised. And people who had read the magazine participated in these camps. A magazine cannot tell you how to pronounce a Mantra hence, such camps were necessary. One cannot know from a Yantra why it was created or how to establish each God. The practical knowledge can be gained only by performing a Sadhana and this is why these camps were organised, so that the common man could attain all the material and spiritual totality of life by participating in the Sadhana camps.

We can, not only reach Siddhashram with the help of Mantra, Tantra & Yantra but can also vanquish all deficiencies and shortcomings in our lives.

It's our duty to banish poverty from our lives. It's necessary to get rid of all diseases. And if we are facing any problems like differences with the spouse, marriage of children, increasing debts or any fear then there are special Mantras for solving them.

In order to give practical knowledge of such Mantras— how to use them, how to attain divinity through them and how to achieve success through them, the Sadhana camps are still being organised.

I am very happy to have seen that people from all over India participated in the Sadhana camps organised in the past few years. The people performed the Sadhana and realised, what divine life is, what the true aim and goal of life is and how great the powers of the Mantras are. They understood what Tantra is how Mantra, Tantra, Yantra are used in a harmonised way, what is the significance of a Guru in one's life is and how much joy is experienced by sitting in the Guru's feet and listening to his sermons.

And the establishment of a close relation between a Guru and a disciple is the process of elevating life to totality and spiritual heights. A Guru tests his disciple and carefully finds out the shortcomings in him. If there is some deficiency in a disciples material life then the Guru feels it necessary to remove this shortcoming by helping him acquire wealth, fame, position, a happy married life so that the disciple could become free from all bondages.

A disciple becomes liberated when the Guru helps him to choose the right path, conquer death and reach Siddhashram. This is why a Guru, Sadhanas and Sadhana camps are so important in one's life.

I have highlighted the necessity of Mantra, Tantra, Yantra, Sadhana and a Guru in one's life.

Now a question arises, can a person acquire all this just by sitting near the Guru?

Now this is not possible. You won't be able to see the image on a television screen just by sitting before it. For that you shall have to switch on the T.V. set. Until the electricity flows through it we won't be able to see anything on the screen. A similar flow of energy, of knowledge is present in a Guru and it is necessary to obtain this energy. This is only possible through Diksha.

Diksha means building a complete relation of a Guru and a disciple. Diksha means establishing the divine form of the Guru in one's body, in the Aagya Chakra.

Diksha means losing oneself in the devotion of the Guru through complete dedication and selfless service to him. When a Guru observes that a person is devoted and eager, has a desire to progress and also has a capability to do so then he gives Guru Diksha to the disciple. And through this Diksha the disciple becomes a part of the Guru's divinity.

Then the disciple does not consider himself an entity separate from the Guru but he becomes one with the Guru. Hence, Diksha holds so much significance in life. If a person acquires a competent Guru and obtains Diksha from him, then he achieves half success there itself.

After this the disciple possesses nothing of his own. He becomes totally devoted to the Guru and he obeys all his commands. When the Guru gives Diksha he says— "Your mind, your thoughts, your soul, your eyes, your body all belong to me now, and are a part of me. You have to think only what I think, You have to do what I do and you have to follow all my instructions." And this he says because the Guru knows what is good for the disciple.

If a Guru is wise then he shall first remove all the material deficiencies of his life. He guides the disciple and tells him how to accomplish a task. He tells him how to perform a Sadhana and assures him that he does not have to resort to strange practices to achieve success in it. He need not go and sit in a cave, he need not wear a deer skin, he need not renounce the world, he need not wear ochre clothes. All this is guile and deceit. If everything could be achieved just by wearing saffron robes then there are thousands of ascetics and monks roaming about who should have acquired everything. If anything could be gained by performing Sadhanas, standing in water, then the fish would have

been the greatest Sadhaks. But in reality, nothing can be gained by all this.

It is more important to link ourselves to the source of divine energy, in the Guru. And, when we shall be able to form this bond he shall help you achieve all material requirements, he shall guide you onto the correct path, and shall solve all your problems. He shall also tell you, how you have to fight, with whom you have to fight.

The Guru shall explain to you how to remove the deficiencies, weaknesses in your life by fighting them. And when all the material desires of his life are fulfilled, the Guru initiates him into the great Sadhanas of the Mahavidyas. The Guru gives different Dikshas for each Sadhana, invites him to Sadhana camps, initiates him into the use of Mantras and makes him perform Sadhanas. Thus the Guru leads the disciple onto the path, walking on which he becomes capable of helping & guiding the common people and safe-guarding the ancient knowledge and heritage of our ancestors. The disciple is then able to become God-like through the use of Mantra, he achieves success in all fields of life using the Yantra and Tantra, accomplishes the Sadhana of the ten Mahavidyas and thus reaches Siddhashram, the abode of great saints and Yogis.

Siddhashram the divine land where Lord Krishna, ascetics, sages and Yogis like Bhishma, Yudhisthir, Karna, Vashisht, Vishwamitra, Atri, and Kanaad are physically present even today after thousands of years.

The real utility of life is when we are able to stand with them and tell them that we too are a part of their divinity and that we have followed the same path through which they had reached such great spiritual heights. Somewhere along the way our earlier generations had strayed from this path and they had started to consider material success to be the fulfilment of life. But, true joy is not achieved in such a mundane life. Just look what is

happening in America today. The people there become so fed up and mentally disturbed due to so much materialism, that they leave their country and migrate to other parts of the world as hippies. They reach Mathura, Dwarika and the beaches of Goa in search of peace.

But peace is attained by establishing the universe in one's body and the process of realising the universe within oneself is called Sadhana. By participating in Sadhana camps you can achieve fulfilment in your mundane as well as spiritual lives.

To achieve complete fulfilment of life you should remember three things. Firstly, you have to remain in contact with the Guru while you carry on all your family responsibilities. It's said in the Shastras that the hour just before sunrise is the right time to meditate on the Guru. If Guru Sadhana and the contemplation of the Guru is carried out, during this hour, then your thoughts are sure to reach the Guru and if you are capable enough, you can even receive telepathic messages from him. It is a perfect time to lose oneself in the divinity of the Guru and obtain instructions from him regarding Sadhanas.

Secondly, you should pledge to spread and propagate the knowledge of our ancestors through the magazine, all over the world. You shall have to make sacrifices, you shall have to move forward and you may even have to hear criticism of those who are ensnared in materialism.

Thirdly, you shall have to go and sit in the feet of the Guru and receive valuable instructions from him regarding the Sadhanas, by participating in the Sadhana camps.

Thus, you shall be able to achieve success in life, you shall be able to accomplish the Mahavidya Sadhana, you shall be able to conquer death and reach Siddhashram, thus attaining fame by entering into oneself and becoming one with the Guru.

I bless you, and may you achieve all this.

- ✱ *The greatest achievement of one's life is to obtain a Sadguru, who has been to Siddhashram.*
- ✱ *Through his divine powers such a Guru can take his disciples to this divine place, within the blinking of an eye.*
- ✱ *A divine fragrance, Ashtgandh, keeps flowing from the bodies of these great Gurus. who are experts in all fields like Tantra, Mantra, Philosophy, Yog and the Vedas...*
- ✱ *"And I declare this, with full confidence that, if you give me total devotion, I will shower you with divine bliss, and shall surely take you to Siddhashram, the heaven on this earth!"*



Heaven on earth

Siddhashramoyam Paripurna Roopam,
Gyanaydivyam Cheitanya Roopam
Aaprakshbhoomam Paramam Pavitram,
Divyam Satamvei Paripurna Nityam

Today, I am going to give answers to the questions of the disciples, regarding the sacred and divine Siddhashram. I am going to reveal facts which are authentic and true even in these modern scientific times.

In the above Shlok it is said that Siddhashram is a centre of spiritual enlightenment, the nucleus of this universe; and it is from here that the balance of materialism & spiritualism in this world is maintained. Hence, it is very essential that you know about this divine land more and more. The questions which you shall ask and the answers to them shall satisfy not only your own, but the curiosities of thousands of disciples and Sadhaks. Hence, on this auspicious occasion, I bow down before the reverent form of Param Poojya Gurudev Swami Sachidanandji and commence answering to your inquisitive queries.

Gurudev, what is the meaning of the word Siddhashram? Why is it famous by this very name?

You have indeed asked an important question, for it is necessary to know what Siddhashram actually is. As I had said, man has always remained enmeshed in his selfish interests not only in this age but even in the Mahabharat, Vedic & Ramayan eras. Vices like anger, greed, infatuation and deceit have always been a part of his being. Hence, in such a state it was necessary to transform materialism into spiritualism. Thus, Siddhashram was set up which in itself is a unique, unparalleled hermitage without any boundary, without any walls or ceilings. It is a place on reaching which the soul attains purity & divinity, and a person automatically goes into a deep Samadhi. It is a place where one attains true joy and where all sorrows, pains, sufferings and old age are vanquished.

Here the soul remains ever filled with joy, enthusiasm and a sweet music. Sages, Yogis, Sadhaks and Sadhus are engrossed in Sadhanas for the past thousands of years, trying to unravel all the mysteries of the universe. This is why this divine hermitage was established and this is why every person wishes to reach Siddhashram with the help of his Guru.

Gurudev, can even householder disciples go to Siddhashram? If yes, then what is the procedure for it?

Your question concerns the family life, in which a person remains entangled in thousands of problems. There are very few householders who succeed in remaining liberated from all mundane shackles. But even a householder Sadhak or Sadhika can reach Siddhashram. However, there are certain rules for it; and only by following them can one enter into this divine place.

Just as I can go to any place in this world— England, New York, or Bombay— similarly, I can also go to Siddhashram. The rules of going abroad are different and so are the rules to reach Siddhashram. One who wishes to reach this divine land should strictly follow these rules. Firstly, one must obtain a Guru, who himself has visited Siddhashram. If a Guru has himself not reached Siddhashram, how can he take the disciple there? And not only must he have reached Siddhashram, he must also have the capability to go and come from that place according to his wish. Thus, in order to go there the first condition is, obtaining a Guru and receiving Diksha from him.

Secondly, one must be fully devoted to the Guru. Full devotion means that the disciple must fuse his soul with that of the Guru. When this happens then all vices, lies, deceit and sins get absolved due to the divine powers of the Guru, which are initiated into the disciple through Shaktipaat. Thus the disciple's mind & soul become pure and enlightened.

When the Guru feels that the disciple is fully devoted and that he is enthusiastic & eager to learn, the Guru subjects the disciple to rigorous tests; and when the disciple emerges successful from all these tests, the Guru prepares him to be sent to Siddhashram. The Guru can do this in two ways— first, by making the disciple accomplish Sadhanas and second, by transferring divine energy into him through Shaktipaat. Thus, the Guru can take the disciple, in his physical form, to Siddhashram, in just one minute, although this place is thousands of miles away. The Guru asks the disciple to close his eyes and when he opens his eyes after a few moments, he finds himself sitting in Siddhashram, where he can then wander about and enjoy its resplendent charms.

Reaching Siddhashram is not at all an extraordinary feat. Even a householder disciple can reach it, but first he must be devoted. Hence, reaching Siddhashram is not important, rather finding a competent Guru and being devoted in him is more

significant, because a Guru can take the disciple to this place within the blinking of an eye. Reaching this place is not difficult, developing such devotion is!

But even such attachment to the Guru can be achieved. Hundreds of disciples, Sadhaks and Sadhikas have done this and reached Siddhashram. In this place age is no bar, a twenty years old Sadhak can go there and so can, one who is, eighty years old. Hence any disciple, whether a householder or an ascetic, who has a competent Guru possessing a treasure of Dikshas, who is devoted towards the Guru and who successfully passes through all the tests taken by the Guru, can reach Siddhashram. When the Guru is fully satisfied with the devotion of the disciple, he instils a part of the powers of his Sadhanas into the disciple. Thus from the five elements which constitute the body i.e. water, fire, air, ether and earth; except air all other elements are eliminated from the disciple's body. The disciple thus becomes capable of flying in the sky with the help of the air element and reaches Siddhashram with his Guru. This stage is of uniqueness and totality in his life. Just as Diksha is the first stage in the life of a disciple similarly, reaching Siddhashram is the stage of totality for him. Thus any householder of any age, caste or creed can reach Siddhashram.

Gurudev, you have just said that a person can reach Siddhashram with the help of a Guru. How can we recognize such a Guru? How can we obtain his kindness?

In my opinion this is the most difficult question to answer. It is difficult because, not only in the recent times but, in the past twenty five thousand years there have been very few Yogis or Sadhaks who have reached Siddhashram. And an

ordinary Sadhak or Yogi cannot reach this place. To do so one must achieve a stage of totality and must become capable of realising the Supreme Brahma.

It is said in Ishavasyopnishad

"Purnamadah Purnamidam Purnad Purnamaduchyate"

i.e. Only a person who is complete in himself can achieve totality of Brahma. Hence, to reach Siddhashram, which is the ultimate goal of all, one must be filled with the divine enlightenment of such a state of totality.

But your question was how to acquire such a Guru? Or in other words how can one know whether a Guru has actually been to Siddhashram or not? I have seen thousands of frauds, cheats and so-called great Yogis who claim to have reached Siddhashram. After reading my books and listening to my discourses, at least a lakh or two lakh people are such, who wish to reach Siddhashram. To their disciples they say that they have been to Siddhashram and can still go there. But just by wishing, one cannot reach Siddhashram. If you are cautious and if you are capable enough to read the facial expressions then you can recognize a true Guru even amongst such frauds. There are however, a few points by keeping which in mind, even a common person can recognize a Sadguru.

Firstly, the radiant face, the magnetism and the personality of such a Guru makes him distinct even in a crowd. On seeing him one feels that he is an amazing, unparalleled personality. The countenance and the body of such a Guru is instilled with a magnetic force capable of enchanting anyone and everyone.

Secondly, a Sadhu or Sanyasi is generally well-versed only in one text like the Ramayan or Mahabharat, and he spends his whole life preaching only the knowledge present in these texts. But a real, competent Guru knows by heart all the Vedas, the Upnishads, the Shastras & the Purans, and the millions of Shloks

contained in the various ancient texts. Saraswati, the Goddess of learning & wisdom is established in his vocal chords and he is thus capable of speaking ceaselessly on any subject for hours and hours at a stretch. He is able to speak effortlessly on nuclear science, Vedas, medicine, surgery or any other subject in this world.

Thirdly, a divine fragrance keeps emanating from the body of such a great Guru. On being near such a Guru one can feel the fragrance of Ashtgandh flowing out of his body. It is quoted in the Purans, that when Radha met Krishna for the first time and came near him, the very next moment she drew back and said, "Such a fragrance is emanating from your body that I cannot remain without being enchanted by it." Even sage Ved Vyas had said—

Krishnom Vatam Cha Gandhostah Poorvah

i.e. One can know about Krishna's arrival by the breeze of fragrance, which reaches before him.

Ashtgandh is a divine fragrance which cannot be compared with any other perfume. Such a fragrance keeps flowing out of the bodies of great Gurus, round the clock. And through this fragrance we can know that this person, this Yogi has been to Siddhashram or has come from that place; for such a fragrance emanates only from the bodies of sacred, pious Yogis bestowed with all the sixteen Kalas or the divine virtues. And when such a person enters into one's house, in a subtle form, one is not able to see him but through the fragrance of Ashtgandh in the air, one can know that such a divine person or Guru is present there. This divine fragrance is capable of enchanting a person and making him go into deep Samadhi. To know such great men, and realise their greatness is the best Sadhana and only the very fortunate are able to recognize such Gurus.

And if due to our shortcomings, we are not able to realise such a Guru then it is but our misfortune, for such a Guru is a

scholar of all subjects, the greatest of all Yogis and is unique in all fields like Tantra, Mantra, Philosophy, Shastras, Purans, Vedas and even humour. Such a Guru is a complete man, and a very fluent speaker. Such a person can control a huge congregation of people through his words— he can make them laugh and he can even make them cry. Through such singular qualities one can know that he has been to Siddhashram.

And if you meet such a Guru in your life then believe me, no one is more fortunate than you. Thousands of Sadhaks remain engrossed in Sadhanas in order to obtain such a Guru. Hence, to obtain such a Guru is really the greatest achievement of one's life and the only way to recognize such a Guru is to look for such qualities in him; for only a person who has been to Siddhashram can possess these virtues.

Who is the founder of this unique Siddhashram?

This question which you have asked is probably the best question of my life. Even the Gods worship the founder of Siddhashram, the Apsaras feel honoured to be able to perform dances before him, and even Lord Krishna bows down in reverence before him. The founder of Siddhashram is the great Paramhans Swami Sachidanandji, who is thousands of years old and is also my most revered Guru. I have obtained Diksha from him and I feel that it is the greatest fortune of my life that I have obtained him as a Guru. In the past twenty-five thousand years, in his whole life, he has taken only three disciples and I consider it as the greatest achievement of my life that I am one of these three fortunate disciples.

When I remember him, thoughts filled with joy flow out of my heart.

Gurudev Nityam Pranamyam Vadamvam
 Hridayam Vadamvei Chintyam Vichintyam
 Aaturyamannam Gurudev Nityam,
 Pranamyam Pranamyam Pranamyam Pranamyam

I bow down with reverence before Gurudev, who is established in my heart, who has most kindly accepted me as his disciple, who has handed over the management of Siddhashram to me and who has ordered me to appear on this earth to give totality to the life of the common man. It is indeed his kindness that I have found place in his heart and have established him in my own heart. To such a reverent Gurudev, who is the body & soul of Siddhashram, whom all the Yogis, all Vedas, Purans, Upnishads call by the name of Swami Sachidanand, who is thousands of years old, who is a divine sage and Guru and by just seeing whom one is filled with celestial joy & happiness, I offer my respectful devotion.

Gurudev, you have just said that Param Poojya Swami Sachidanandji is thousands of years old, then in such a long life-span why has he accepted only three disciples?

This question is a bit personal. He accepted only three disciples; may be he could have accepted a hundred or thousand disciples, but the fact that in such a long duration he had only three disciples, proves that the tests through which one has to pass in order to reach him, are indeed very tough. These tests are so rigorous, that walking on a sword's edge is mere child's play in comparison to obtaining him as a Guru and receiving his kindness! I am really fortunate that I was able to become his disciple. And only I know how much hard work and penance I

had to do, to be accepted as a disciple. Only I know how I fused into the nature.

There are different types of *Tapasyas*, and attaining totality in all of them I could fuse Brahma into myself, thus proving that I could be an able disciple for him. Fusing or becoming one with the Brahm is one thing and fusing the Brahm, or establishing it within oneself, is quite another thing, another process which is very difficult and arduous.

In the battle of Mahabharat, Lord Krishna opened his mouth before Arjun and thus Arjun was able to visualize the whole universe. That which Krishna carried out, was the process of establishing the whole universe in oneself and this is what I accomplished.

As I said that this question is a bit personal, but before this moment my Guru must have subjected me to thousands of tests, ordered me to perform the most rigorous penances. Then he sent me here, from the divine Ashram and now it is my duty to abide by his commands. Several such circumstances present themselves in the life of a disciple and he must face all situations boldly and prove his devotion to the Guru. Thus facing all challenges one must accomplish Sadhanas to fuse the whole universe, with its different worlds like Bhu Lok, Matsya Lok and Mah Lok, into oneself.

And I accomplished all these Sadhanas in snow-laden mountains of the Himalayas, where there is nothing but miles & miles of snow and where even the air moves in form of blizzards. To perform Sadhana in such conditions is very difficult. And one who accomplishes such a Sadhana and still remains simple, affable and pious achieves totality. My Guru must have subjected me to all these tests and must have accepted me only after I had passed these tests. I consider myself really fortunate to have been accepted as the disciple of the great *Mahayogi* with whom even Dronacharya, Bheeshma, Kripacharya and other great Yogis de-

sire to sit and talk. Why he accepted me as his disciple, only he knows! And only he can tell as to why he has accepted only three disciples till now.

But I do know that he subjects his disciples to very hard tests and even highly elevated Yogis tend to fail in them. And it must have been due to the effects of the good deeds of my previous births that I was able to become a part of his soul. He gave me Diksha; but before that, I had to accomplish such tough Sadhanas and pass through such rigorous tests and face such challenges which even ten thousand ascetics together could not have faced. This is a truth, and may be this is why he accepted me as his disciple. Very few can face so much and still emerge victorious and may be, this is why in thousands of years, he has had only three disciples. This is what I think and believe!

O Gurudev! It is our great fortune that we are the disciples of Swami Nikhileshwaranand, and we have heard that he is the foremost Yogi of Siddhashram. We are extremely proud of it. . . but can you also take us to Siddhashram in our physical forms?

My ascetic life has been very majestic and imposing— every nook & corner of the Himalayas is very well acquainted with Nikhileshwaranand and his dynamic personality. Every eminent and distinguished Yogi and ascetic remembers the name of Nikhileshwaranand— is familiar with his dignified life— and is devoted, with a feeling of great dedication, in his feet.

Even the foremost Yogis of the Himalayas have always nurtured a hidden desire to become the disciple of Nikhileshwaranand. . . well, it was my ascetic form and the criteria for the selection of ascetic disciples is quite different. You are householders hence, I

too remain as a householder here and try to lead as simple a life as possible. . . but no one can hide his true form!

And you asked me whether I can take you to Siddhashram. My question, however, is, are you ready to accompany me? And, if you are ready, then it is not at all a difficult task. I have already said that for this, unmovable faith, complete dedication and a desire to fuse with the divine must be present in you.

If you possess all these virtues then I can surely take you to Siddhashram, the same way, as I have taken thousands of my ascetic and householder disciples. Every Yogi of the Himalayas accepts, that the personality of Nikhileshwaranand has been extremely grand and august and that he has taken thousands of his disciples to Siddhashram. And none other had the courage and the capability to take his disciples there, in such great numbers.

And if I have taken Yogis and Tantriks to Siddhashram, then I can take you too. But the Yogis of Siddhashram are very perturbed..., they say that if I keep bringing my disciples in such great numbers, the Ashram will soon become over-crowded. However, I don't care a bit about such trivialities. The main aim of my life is to take maximum number of disciples to this divine Ashram, so that they can achieve the bliss of life; so that they acquire a capability to visit and leave this Ashram at their will and are able to attain worldly pleasures as well as spiritual enlightenment.

In fact, Siddhashram and Nikhileshwaranand are synonyms of each other. I am not saying this out of a sense of self-conceit... but I am trying to clear the doubts and misconceptions present in your mind. In Geeta, Krishna says- "I am Brahma. Among all rivers, I am Ganga. Among all trees, I am Kalpvriksha."

But when he said these words he was not being vain, he was only trying to reveal the bare truth in front of Arjun. And, if I am saying that, I am Nikhileshwaranand and that each particle of the Himalayas is well-acquainted with my personality- has been

trampled under my feet and is replete with my divinity; and that every Yogi feels honoured that he is the disciple of Nikhileshwaranand and stands with his head held-high amidst thousands of other Yogis- then I am doing so, to make you realise my true form. May you achieve such a contemplation of mind, may you achieve eminence and may you be successful in attaining such virtues.

Then, no mundane snare will block your way, you will just continue moving on the path of true joy. I cannot say, when I will leave this domestic life and enter the ascetic-life once again; but if you become determined and obtain all those accomplishments which are necessary to enter Siddhashram, in this duration, then death won't dare to reach you- all your problems, afflictions will be demolished and the satisfaction, joy, bliss and divinity you will experience in yourself, will be beyond description.

And, I declare it with great confidence that, when I have taken thousands of ascetics and domestic disciples to Siddhashram, I can take you too. I have revealed the criteria to you..., and as you have expressed your desire to know more about Nikhileshwaranand, I have no hesitation in accepting that I daily visit Siddhashram in my physical as well as transcendental form- where I grant Dikshas to the Yogis, guide them, teach them various Sadhanas- and return back to the domestic circle, soon after.

And in this life, I try to remain as simple as possible, guiding your lives after keeping a sort of veil over your eyes. This I do because, the day you recognize me, you will be overwhelmed with infinite joy and will become extremely perturbed and restless in my absence. You won't be able to visualize a single moment without me. My image will remain round the clock before your eyes and the moment I disappear, you will writhe in the agony of separation.

May you achieve such a distinct state in your lives, so that you are able to fuse yourself completely into me. But I keep a veil over your eyes by leading an extremely simple life, so that you don't become restless, so that you don't have to go through the agonies of separation and because I don't want to see tears in your eyes.

Yet, I bless you, so that you are able to visit Siddhashram with me. Once again, I bless you from the inner cores of my heart...!

Glossary & Notes

Aagya Chakra

The sixth celestial Chakra which is situated on the forehead between the eyebrows, on whose awakening a person is transformed into a divine being.

Aarti

A short prayer or eulogy sung in the reverence of a deity or a Guru. A kind of short religious ceremony in which a prayer is sung and lighted lamps are used to worship a God or a saint.

Advait

The theory of Monoism. The exponents of this theory believe that God is present in each person.

Anahat Chakra

The fourth of the divine centres present in the body, on the route of the Kundalini, on whose awakening a person can venture into time periods ranging thousands of years in the past as well as the future, and can also go into a state of deep meditation. Anahat Chakra is situated near the heart.

Anand

The state of true joy or divine bliss.

Anima

An accomplishment through which a person can acquire a miniature size even smaller than a mosquito.

Ashtgandh

A divine perfume made of eight natural ingredients.

Asht Siddhi

The eight renowned accomplishments of ancient India through which one can gain miraculous powers. Today, only a few Yogis possess these Siddhis which are:

- | | | |
|--------------|-------------|--------------|
| (a) Anima | (b) Mahima | (c) Laghima |
| (d) Garima | (e) Prapti | (f) Prakamya |
| (g) Vashitva | (h) Ishitva | |

Atharved

The last of the four Vedas which contains the theories, doctrines and philosophies of various sages and Yogis.

Bagla (mukhi)

One of the ten Mahavidyas in the field of Tantra. This particular Goddess bestows the Sadhak with complete victory over the enemies.

Bhagwati Jagdamba

A Goddess who in the form of divine energy — Shakti, was created by the confluence of the powers of all other Gods and Goddesses. An epithet of Parvati, the consort of Lord Shiva.

Bhasrika

Quick and fast breathing which helps in activation of the Muladhar Chakra. It is basically a Yogic practice.

Bhawani

Another name of Bhagwati Jagdamba.

Brahma

The Ultimate Power. The absolute Supreme Being. One of the trinities of God, the other two being Vishnu and Shiva. Brahma is the creator of the universe.

Brahma Deh

One of the seven subtle bodies present in everyone is called Brahma Deh, or cosmic body. On realisation of this body a Sadhak becomes Brahma himself.

Brahma Naad

The resonating sound of Mantra— chanting produced through the 84 lac pores of the body simultaneously, after the body gets activated and divine.

Brahmanand

The divine joy obtained on the realisation of the supreme truth, the 'Brahma'.

Brahmand Diksha

A special Diksha granted by a Guru through which a person is able to acquire the knowledge of his previous and future births, thus making his life more successful and meaningful. The Sadhana related to it is Brahmand Sadhana.

Brahma Rishi

An ascetic of the highest calibre who has attained the realisation of Brahma and has immersed himself in divine bliss.

Brahma Swaroop

The form of Brahma

Brahmatva

Divinity pertaining to Brahma. The state of being Brahma.

Chakra

The divine and celestial centres situated in the body along the spinal chord.

Chintan

Contemplation, philosophy.

Chhinmasta

One of the ten Mahavidyas, Mother Chhinmasta is considered very significant in the field of Tantra. Her Sadhana bestows upon the Sadhak divine accomplishments like Vaksiddhi (through which a person can give a curse or a boon), Stambhan (restraintment of every living and non living thing).

Dakshina

Offerings which are usually presented in the feet of a Guru especially by a disciple.

Darshan

To have a glimpse of something divine and sacred, e.g. Gods, Guru.

Dharma

One of the four essentials of a man's life. It basically means duty and righteousness.

Also means religion in common usage.

Dharna Shakti

The ability to retain the powers acquired through Dhyana and Sadhanas.

Dhoti Kurta

Attire worn by men in India. Dhoti is a fine cloth tied around the waist whereas, Kurta is a sort of loose shirt.

Dhumavati

One of the ten Mahavidyas, she is said to bestow the Sadhak with a worthy son, protection from calamities and victory over the enemies.

Dhyan

To enter into the deep realms of one's body is known as Dhyan. It is the first stage of Kriya-Yog. Also known as Dhyan-Yog or meditation.

Diksha

A unique process and a ceremony of initiation into Sadhanas, which a Guru performs on his disciple. It is in fact a procedure of bestowing the divine powers of a Guru to the disciple, through which he progresses continuously on the path of divinity. There are a number of Dikshas mentioned in the scriptures for achieving various goals e.g. Kundalini Jagran Diksha (for the awakening of the Kundalini), Baglamukhi Diksha (for the annihilation of the enemies), Panchanguli Diksha (for knowing the past and future of a person) etc.

Durga

Another name of Jagdamba.

Dvait

The theory of dualism according to which God and soul are different i.e. matter and divinity are two independent identities.

Gandharava

A class of Demi-Gods skilled in celestial music.

Ganga

A sacred river of the hindus which originates from the glacier Gangotri at a point called Gomukh in the Himalayas. One is said to be absolved of all sins by bathing in its holy waters.

Geeta

Also called Shreemad Bhagwat Geeta, this is one of the holy texts of the hindus which contains the divine discourse given, to Arjun, by Lord Krishna in the battle of Mahabharat.

Gorakhnath

A great religious, spiritual seer of the Nath cult of ascetics who propagated the Sabar Mantras, which are believed to be immediately effective.

Guru

A religious, spiritual teacher or mentor. According to ancient Indian Philosophy, one cannot attain success in the spiritual field without the help of a real Guru or Sadguru.

Gurudev

A reverential form of the word Guru. In the text the word has been used for Dr. Narayan Dutt Shrimali.

Gyan Chakra

Same as Aagya Chakra.

Hanuman

Lord Hanuman or the monkey-God is the eleventh Rudra epithet of Lord Shiva. He is worshipped to vanquish all fears and tensions from one's life.

Hanuman Chalisa

The prayer of Lord Hanuman.

Haridwar

A famous religious place of pilgrimage situated on the bank of river Ganga.

Huzoor

A title of respect viz. Sir.

Ishavasyopnishad

An ancient Indian text.

Jagdamba

ref. Bhagwati Jagdamba.

Kala

Lit: *virtues*

There are said to be thirty-two virtues or Kalas which only few spiritual saints possess.

Krishna

An incarnation of Lord Vishnu who preached his philosophy in the form of Geeta. He was a great spiritual Yogi and is worshipped all over the world as Lord Krishna.

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Kriya Yog

The spiritual aspect of the science of Yog which consists of Dhyān, Dharana and Samadhi.

Kumbhak

A step in Pranayam in which the air breathed in is retained for a long time.

Kundalini

Kundalini Shakti or Kundalini power is the vital life force present in each human being, which when activated can instil miraculous powers in him and can help him in scaling great spiritual heights.

Kundalini Naad Brahma

The activation of Kundalini produces a deep resonating vibration and a divine Naad or sound, in one's body which has been termed as Naad Brahma i.e. the divine resonance of Brahma.

Lakshmi

The consort of Lord Vishnu, Lakshmi is the Goddess of wealth and prosperity.

Lok

Lit: *world*

The different realms are called Loks e.g.

Bhu Lok	- earth
Dev Lok	- heaven

Mahabharat

The famous battle of Mahabharat took place between two clans, the Kauravs and the Pandavs, in the era of Lord Krishna. It was in this battle that Krishna revealed his true form to Arjun and gave sermons which are compiled as Geeta.

Maharaj

Lit: *King*

A title of respect.

Mahavidya

The Goddess Shakti has several forms of which ten are said to be more prominent. The Sadhana of the Mahavidyas or the great accomplishments is said to bestow all round progress to life.

Mahavir

Born in a royal family of Vaishali, Vardhaman Mahavir renounced

the wordly life and became an ascetic. He is worshipped all over India as Lord Mahavir. His followers are called Jains.

Mahayogi

A very highly accomplished Yogi.

Mahesh

Another name of Lord Shiva.

Mantra

A group of particular words in a particular configuration and rhythm by chanting which the nature and the universe can be controlled according to one's wish. The process of using Mantras is called Tantra and special inscriptions called Yantra combine to form an indivisible part of the whole practice called Sadhana.

Muladhar

The point or centre in the body where the Kundalini lies in a recumbent state.

Nachiketa

Nachiketa was a king's son who merely at the age of five years, through his determination, reached the Lord of death, Yama, and attained salvation by acquiring divine knowledge from him.

Nav Niddhi

Niddhi means wealth. Nav Niddhi means unlimited wealth in form of the nine precious stones.

Para Brahma

Beyond the state of Brahma or the ultimate divine state.

Paramhans

A state of divine enlightenment. Also a title given to a highly spiritually elevated Yogi or saint.

Param Poojya

Highly revered.

Peepal

The tree holy fig, which is worshipped by the hindus.

Pranayam

A Yogic process of deep and slow breathing. It consists of three steps—Poorak, Kumbhak and Rechak. Poorak means to inhale slowly and deeply.

Praramhik Diksha

The first Diksha through which a Guru accepts a person as his disciple.

Puran

Ancient Indian scriptures containing mythological tales of Gods and great saints.

Ram

An incarnation of Lord Vishnu.

Ramayan

The epic containing the life story of Lord Ram. In fact there are two such epics. One was written by sage Valmiki who lived in the time of Lord Ram and the other was written by saint Tulsi Das in the sixteenth century A.D.

Rechak

The third step of Pranayam in which the stale air is exhaled slowly and completely from the lungs.

Rigved

The oldest of the four Vedas, Rigved is a unique treatise containing hundreds of Mantras.

Rudra

Another name of Lord Shiva.

Rudraksh

Ultrasum Bead. It is the fruit of this tree and is considered sacred by the hindus. It is woven into a rosary and worn around the neck.

Sadguru

A true and real Guru.

Sadhak

A person who practises Sadhana.

Sadhika

A woman who practises Sadhana.

Sadhana

A practice of meditation and worship in which the Mantras are chanted. There are thousands of Sadhanas through which one can accomplish even impossible feats. Sadhana literally means to control. Hence, it is actually a process to control and harmonise the nature and the supernatural powers according to one's need with the help of Mantra, Tantra and Yantra.

Sadhu

Lit: *An affable person. One who has perfect control over one's body.*
An ascetic.

Sahastrar

The point at the apex of the head where the Kundalini Power finally reaches and rests. This Chakra or centre is said to be a store of divine elixir which if activated, can raise the body to high spiritual levels, bestowing one with miraculous powers.

Samadhi

The state of deep trance which is the final stage of the state of Dhyān or meditation. Accomplished sages and Yogis can go into Samadhi for days, months and even hundreds of years.

Samved

One of the four Vedas.

Sanyasi

Ascetic

Saraswati

The consort of Lord Brahma (the creator of the universe) she is the Goddess of knowledge, speech and learning.

Shakti

Lit: *Power*

The divine powers are present in the form of Goddess Shakti, who has several divine forms.

Shaktipaat

The transfer of divine powers by a Guru into the body of the disciple, in order to raise him to higher spiritual levels.

Shankaracharya

A great religious saint who reinstated the Vedic knowledge to its pristine glory.

Shastra

A class of ancient Indian scriptures.

Shiva

Lord Shiva, the destroyer, is one of the trinity of the Gods namely Brahma, Vishnu and Shiva.

Shlok

A sanskrit verse.

Siddh

n. an accomplished Yogi
v. to accomplish.

Siddhashram

A divine land of great sages and Yogis which is the centre of all spiritualism on this earth.

Siddhashram Sadhana

A Sadhana accomplished to reach Siddhashram.

Siddhi

Spiritual or transcendental accomplishment.

Siddh Yogi

An ascetic who possesses divine powers by virtue of having accomplished Sadhanas.

Stavan

An eulogy pertaining to a God or a Guru.

Sukshma Deh

One of the seven subtle bodies present in everyone. On realisation of the Sukshma Deh or the Astral body, a person can witness any event in the universe through divine vision.

Swadhishtan Chakra

The second Chakra situated in between the Muladhar and Manipur Chakra. On its activation the state of celibacy is acquired and the countenance of the Sadhak glows with a unique radiance.

Swami

One who has completely controlled and subjugated his desires and senses. A title used for accomplished ascetics *e.g.* Swami Divyanand, Swami Shivanand.

Tantra

One of the three ingredients of Sadhana, Tantra means to perform a worship in a systemised way. The other two essentials being Mantra and Yantra.

Tapasya

Performing deep penance.

Upnishad

The abridged form of the Vedas are known as Upnishads. There are 108 Upnishads.

Vashisht

One of the famous seven sages (Sapta Rishis) who were considered in their powers to be equal to Gods. Vashisht was the son of Lord Brahma.

Vedas

The four principal texts of ancient India. Rigved, Atharved, Yajurved and Saamved. They contain deep knowledge of Sadhanas, medicines and Indian philosophy.

Vishnu

One of the trinity of Gods who is worshipped by the hindus as the preserver of the universe.

Vishuddh Chakra

The fifth divine Chakra which is situated in the throat region. On its activation a person attains the power to give a curse or a boon.

Vishwamitra

An ancient sage who was famous for his determination, firmness and resolution.

Yajurved

The second of the Vedas. It is a compilation and collection of various Mantras which were created by different sages. It has two parts — Shukla Yajurved and Krishna Yajurved.

Yaksha

One of the classes of Demi-gods responsible for bestowing riches and wealth.

Yama

The Lord of death.

Yantra

A geometric figure inscribed on a metallic plate or a paper, which consists of mystic numbers, Mantras and figures. The Yantra is in fact the confluence of the powers of the concerned God. When a Mantra is chanted the sound vibrations gather force from the Yantra and after reflecting from its surface spread out into the universe and reach the concerned God. These vibrations come into contact with the form of the God, gather divine powers and blessings from Him and return to the Sadhak, thus instilling divinity into him.

Yog

One of the six schools of Indian philosophy. it refers to the system of concentration and meditation through the practice of special postures.

Yogi

A hindu mendicant. an ascetic. One who performs the practice of Yog.

Yogiraj

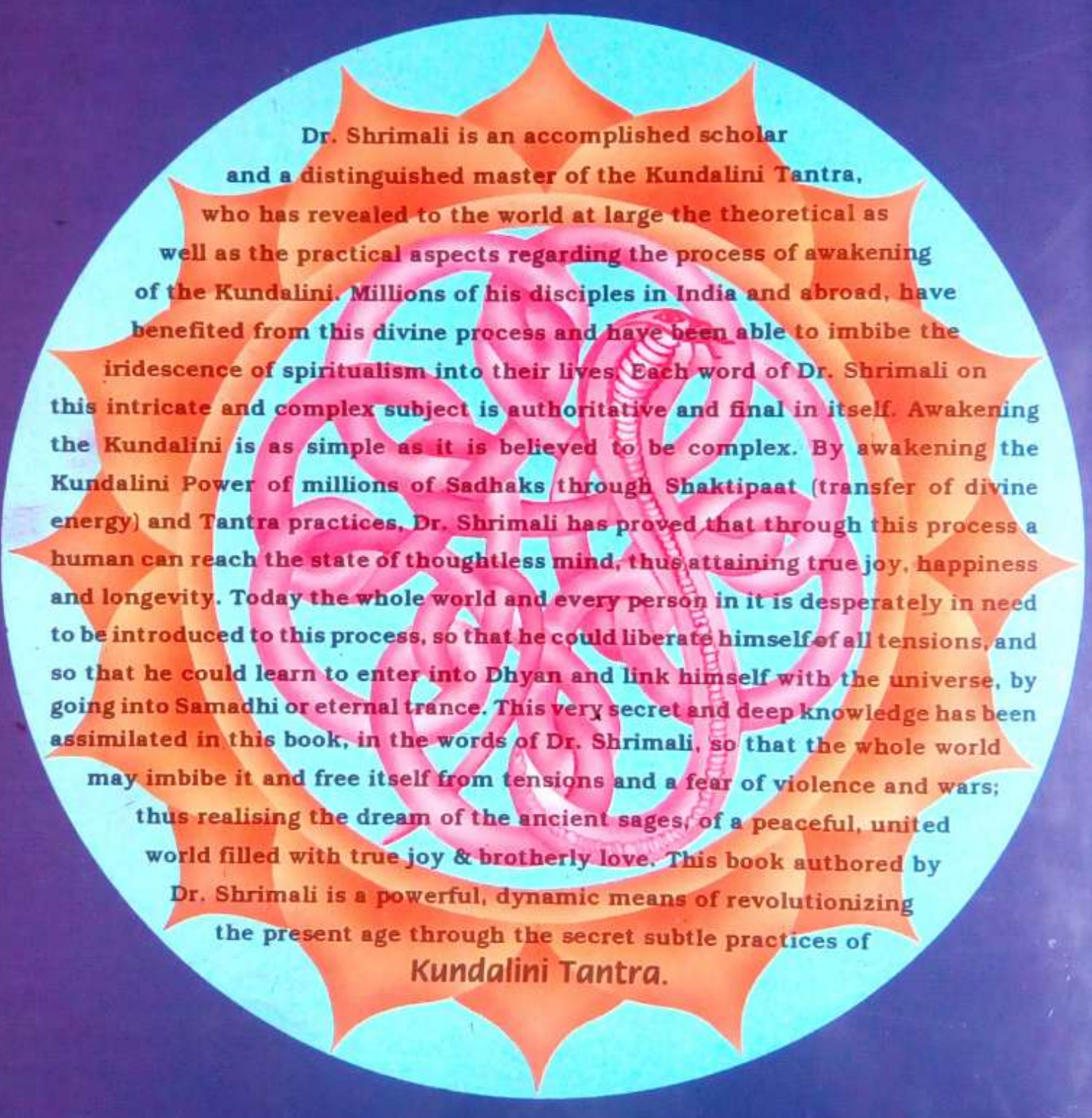
The most eminent one among all Yogis.



The path to totality of life is the awakening of the Kundalini. Hence, when the Kundalini of a person gets activated, he experiences the divine phenomenon which has been called *Anhad Naad* by the scriptures. And when a person attains such a state, he starts visualizing all the incidents of the universe, automatically...

Every human desires to invoke the 'Brahma' in himself. And only after going through all the comforts of mundane life, and the bliss of spiritual life simultaneously, he attains the state of Paramhans.

This very method to achieve the state of totality, is described in detail in this book. One who comprehends it, shall certainly be able to achieve everything in his life. He will achieve the capability of becoming a Paramhans amidst all comforts and pleasures, thus achieving true completeness in life...



Dr. Shrimali is an accomplished scholar and a distinguished master of the Kundalini Tantra, who has revealed to the world at large the theoretical as well as the practical aspects regarding the process of awakening of the Kundalini. Millions of his disciples in India and abroad, have benefited from this divine process and have been able to imbibe the iridescence of spiritualism into their lives. Each word of Dr. Shrimali on this intricate and complex subject is authoritative and final in itself. Awakening the Kundalini is as simple as it is believed to be complex. By awakening the Kundalini Power of millions of Sadhaks through Shaktipaat (transfer of divine energy) and Tantra practices, Dr. Shrimali has proved that through this process a human can reach the state of thoughtless mind, thus attaining true joy, happiness and longevity. Today the whole world and every person in it is desperately in need to be introduced to this process, so that he could liberate himself of all tensions, and so that he could learn to enter into Dhyan and link himself with the universe, by going into Samadhi or eternal trance. This very secret and deep knowledge has been assimilated in this book, in the words of Dr. Shrimali, so that the whole world may imbibe it and free itself from tensions and a fear of violence and wars; thus realising the dream of the ancient sages, of a peaceful, united world filled with true joy & brotherly love. This book authored by Dr. Shrimali is a powerful, dynamic means of revolutionizing the present age through the secret subtle practices of Kundalini Tantra.